

CHRISTIAN CENTURY

Of the Disciples of Christ.

Vol. XVIII

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No. 24.



LEADING FEATURES.

The Bible from Jesus
The Disasters of Subtilty
Belief and Action
The Presence in the Church
Educating Power of Christ's
Life
The Serenity of Jesus
Social Redemption
The Quiet Hour
Book Notices



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THE CHRISTIAN CENTURY.

OF THE DISCIPLES OF CHRIST.

Volume XVIII.

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EDITORIAL.



A CALL FOR MEN.

"God give us men. A time like this
Demands strong minds, great hearts, true
Faith and ready hands;
Men whom the lust of office does not kill;
Men whom the spoils of office cannot buy;
Men who possess opinions and a will;
Men who have honor; men who will not lie;
Men who can stand before a demagogue,
And scorn his treacherous flatteries without winking;
Tall men, sun-crowned, who live above the fog
In public duty and in private thinking;
For while the rabble with their thumb-worn creeds,
Their large professions, and their little deeds,
Mingle in selfish strife."

THE BIBLE FROM JESUS.



IT REQUIRES only a cursory investigation of the Holy Scriptures to determine the fact that the outstanding personality revealed therein is that of our Lord. Perhaps it cannot be said exactly in the phrase of the old theologians that on every page of the Bible Christ is revealed; but certainly his personality makes itself felt in both Old and New Testaments. It is perhaps from the point of view presented in the New Testament that this can best be observed; for here it is a commonplace that he is the central figure of every situation. The Gospels declare their purpose of portraying his character as a means of producing faith in the readers. They are the record of those things which the early disciples of Jesus were accustomed to say in their public proclamations of his life. Indeed the Gospels are made up apparently of just those sayings regarding Jesus which were in current use in the early church, and which had come thus to be common property as appearing first in the utterances of the apostles who had companied with Jesus and knew of his work. The book of Acts is the continuation of this narrative with emphasis upon the things which Jesus continued both to do and teach through the ministry of the apostles guided by the Holy Spirit. Everywhere the motive of obedience to Jesus is apparent and it is in his name that every word is spoken by the preachers whose figures are drawn with such artistic skill. In the Epistles also the motive is that of bringing Christian believers to an apprehension of the mind that was in Jesus, and thus reproducing his life in the world. In the Apocalypse is the revelation of Jesus as the King of Kings in a time when the weak and despairing church needed a word of power to hearten it for its struggle with a persecuting Rome. Certainly one need not require long examination of the New Testament to determine the centrality of Jesus. He is its motive and object. It all springs from his life. Without him it would have no meaning or value; and, indeed, that it could not even have had existence may be affirmed in the most sweeping sense.

But the Old Testament is from Jesus also in a sense which may be overlooked by one who is guided solely

by the historical or critical motive of his examination of its pages. It was the confident affirmation of the old theology that the Old Testament was full of Jesus, and upon this hypothesis it proceeded to read the events of his life indiscriminately into all sections of the older Scriptures. So thoroughgoing and enthusiastic was this supposed labor of love that when simple historical passages seemed to afford no ground for reference to the life of Jesus resort was had to allegory, and it was affirmed that the chief value in Scripture lay not in the simple meaning but rather in those implied and suggested teachings which lay in the circle of symbol and figure. Under this treatment any possible meaning could be extorted from a text of Scripture; and men apparently supposed themselves to be honoring their Lord when they thus disfigured his word by attempting to reduce it to a dead level of allegorical theology. It only remained for a closer and more reverent scholarship to discover the fallacy and the violence which inhered in this forced method of exegesis. When one after another the passages confidently quoted as referring to Jesus were found on closer perusal to yield no allusions to him by any just method of interpretation the question naturally arose whether it could be truly affirmed that there was in the Old Testament any reference to him whatsoever.

The reaction which thus resulted from a fantastic exegesis of the Old Testament has carried far as all reactionary movements are likely to do; yet there has been much gained in the process. However destructive it appeared at first to be it was certainly worth while to know how much weight the ground on which we are now standing will sustain. One does not wish to be walking over bridges which are liable to break beneath him, however well they may have supported previous generations. It is therefore one of the satisfactions of present methods of Old Testament study that they bring the student to a fresh examination of the claims of Jesus as voiced in the Old Testament, and that the tests which present scholarship applies to these ancient Scriptures more and more vindicate the claims of our Lord to a presence and possessorship in the Old Testament which if less fantastic than the old apologists believed is certainly more convincing and abiding. The presence of Jesus in the Old Testament does not lie in the domain of mere prediction though this has its place, and an important place. Time will not permit here entrance upon this alluring theme but it may be said in passing that the argument from Messianic prophecy is not only unimpaired but vitalized and strengthened by the processes of modern criticism. It is lifted from the domain of mere details, and shown to be a providential movement issuing appropriately in the life of our Lord.

But what engages us here is the fact that the Old Testament, like the New, has its motive and purpose in the life of Jesus aside from the fact that the prophets predicted a coming deliverer and Savior. The whole of their work demands him as its appropriate end and explanation. The evolutionary process postulates a goal to be reached; and he is but a dull student of Old Testament history who does not perceive that process unfolding under the eye of the beholder, and through the guiding power and presence of the divine life in that

history, as nowhere else manifested. It would perhaps be enough to say that the prophets expected the Messiah to come, and looked forward to the days of his advent; but when to this we add the fact that their own work formed an ascending pathway along which Israel was led toward some great culmination yet unseen it was felt that the progress was not meaningless nor random. It was divine, precise, methodical. The prophets were working toward an ideal whose exact terms they were never able to state. That peering, wistful look of theirs as they sought to know the meaning of times and seasons which God had in his own keeping is one of their most striking characteristics. We can see as they could not how the ministry of the Messiah was to complete their expectation. Without that life the star of Israel would be a narrative without a sequel, a torso without a head. In Jesus Christ Hebrew history found its appropriate climax and consummation. What is true of the historical books of the Old Testament is equally true of the psalms, of the law, of the wisdom books, and of the apocalypses. They were all graven in Christ, heavy with Christ, and thus finding their motive in his anticipated work they were the products of that providential movement which culminated in him; and of which he in the spirit of his work was the author and director.

The Church is not therefore the maker of the Bible as is so frequently affirmed. It can no more be said that the Church has produced the Bible than that the Bible has produced the Church; for Christ is the author of both; and while they have acted and reacted upon each other sometimes almost in the relation of cause and effect, yet deeper than either have been those springs of power from which both have issued. The Bible is the human expression of that Eternal Word of God which found partial expression in prophets and sages of the olden time, partial expression in the apostles of our Lord, partial expression in the books of holy Scripture, but full and absolute expression in the life of Jesus. The partialness of the other expressions, to-wit, those of prophets, apostles and holy Scriptures, was as necessary and indispensable as the completeness of expression in the life of our Lord. Without that partialness these mediators of divine truth could never have accomplished their purpose of reaching humanity. Without that completeness our Lord would have been excluded from the high tasks for which he was prepared. Inspiration could never have been a process of galvanizing imperfect material into an instant perfection, whether limited or permanent. To so affirm would be to discredit the very utterances of holy Scripture. Our Lord's voice is alone the perfect medium; our Lord's life and message the only perfect revelation, of divine truth. God who at various times and in fragmentary ways spoke in time past unto the fathers in the prophets in the last days spoke unto us in his Son. It is this fact which gives to Jesus the unique position of possessor and author of the word of God. From him we receive disclosure of his nature and of those processes by which a particular people was prepared for his coming. To him, however, dimly seen, and partially understood, the Old Testament writers make their appeal. The kingdom of God, to which they have looked as the embodiment of divine purpose in the world could be realized only in him; and this in varying degrees they dimly foresaw. The writers of the New Testament appeal to him constantly as their Master and authority. He recognized both as his posses-

sion and heritage. Upon the Old Testament Scriptures he laid his hand with a sense of possession, saying "This day is this Scripture fulfilled in your ears." He sent forth his disciples, commanding them to speak everywhere in his name and to interpret and apply those truths which he had uttered. Both old and New Testaments therefore are from Jesus and are to be judged in the light of his possession and of that unique authority which he claimed for himself, and by virtue of which he was greater than prophets, apostles, or Scriptures. Their partialness resulted from their human elements. His completeness lay in his perfect blending of the human and the divine. That unique ministry which began with the incarnation and closed with the cross and the resurrection, has proven the divine life and power to be resident in him.

LETTERS TO THE BOOK-LOVER.

THE DISASTERS OF SUBTILTY.

My Dear Friend:

You are of course an admirer of that most fascinating literary artist, Mr. J. M. Barrie. You have laughed and wept as you sat at "A Window in Thrums." You have been carried, astonished and yet abashed through the sudden changes of "The Little Minister." You have looked with reverence into the beauty of motherhood and sonship as you heard him speak to you, his hand on your arm, about "Margaret Ogilvy."

But it is "Tommy" I am concerned with to-day, the Tommy, whom it took two large volumes to bring into the world and carry through his brief career to his humiliating end. Some men and all women hate Tommy, and I cannot pretend to love him. But at the same time I have a profound interest in him, and that because he is so true to life. This of course is not what you believe, but I must ask you to listen to me for a while. That there are many people who answer directly and completely to Mr. Barrie's picture of "Tommy" is not what I mean. But it is certain to my mind that there are many of us who correspond to that type and whose chief task in life has been to escape becoming Tommies. A most remarkable corroboration of this came under my own experience the other day. A friend was discussing the character and history of a man whose name has been much in our mouths recently. This friend had known him intimately for many years and his analysis was that of a keen student of character. As he described that man I, silently and with utter amazement, found him using one after another nearly all the terms under which Mr. Barrie has depicted "Tommy."

It is true, of course, that in Mr. Barrie's picture there is an element of exaggeration. It is one of Mr. Barrie's little weaknesses that he likes, now and again, to use pretty strong colors. We feel this in some of the descriptions of Pym, in such an event as Tommy's proposal to Mrs. Jerry, and in the picture of Tommy when he "ricked his foot" to hide the fact that he had been shamming lameness. But even these criticisms we state with fear such as Tommy's teacher, Cathro, felt whensoever he dared to find any fault with that subtle hero.

There are two words by which more than any others, the working of Tommy's mind is set forth. These are "sentiment" and "artist." Tommy was born with the artistic nature. He had an instinctive love for the process of idealizing, whether in the use of words, or in the reconstruction of past history or in the con-

temptation of nature and of human life around him. He perceived as the true artistic nature does the value of form and color and sound. He could not have deliberately destroyed a bird or crushed a lovely flower, nor could he be content to use a word which did not exactly and exquisitely fit into the feeling or the fact which he wished to identify and to name. To write down an inexact word was like breaking a lark's wing or throwing a fresh Marshal Niel rose with dew drops on it into the fire.

It is one of Mr. Barrie's most powerful devices that he begins his study of this artistic sense in Tommy while he is yet a child, and long before he is able to bring his use of it under the criticism of conscience or the control of judgment. Along with the enjoyment of this artistic view of things Tommy came into the possession of that most subtle and dangerous of all inner experiences, the sentimental view of life. The sentimental is not identical with the artistic mind, but it can enter into a very close alliance with it. Tommy unawares had the Greek notion that the virtuous is the beautiful; all events therefore that were heroic or pathetic, where virtue of any kind shone upon his sensitive soul, made him quiver with emotion. Now Tommy enjoyed this emotion, found that by merely imagining such events he could stimulate it, and proceeded to do so. Then he formed the habit of valuing every fact in the light of these feelings; and then, alas! every other person came to be valued in the light of their subjective feelings as well as his own. To see them happy made him happy, and he would at last do anything to save himself the pain of seeing them in pain. When, in London, as a young lion of society, he found himself talking mournfully to a lady, he thoroughly enjoyed the whole complex of interacting forces in that experience. He pictured himself as a mourning lover, for example, and threw himself so truly into the situation that some glamor of a lover's woe swept over his heart. But he saw that this fancied woe of his was evoking the sympathy of his fair confidante and the sight of her tender feelings made another chord of tender feeling resound in his own heart.

This dramatizing habit grew upon Tommy from his earliest years and it led to all his ruin. The power of course belonged to his artistic nature and it fed with fierce flames his sentimental valuation of all things. Sir Walter Scott tells us in his "Journal" that he had formed in early life this habit of living through all kinds of purely imaginary scenes and events where he himself was supposed to be an actor. With a smile he adds that whether dangerous or not, this habit had enabled him to give all the pleasure for which the readers of his novels were in the habit of thanking him. But some poison had entered into Tommy's soul which made his imaginary dreams corrode his power to deal with reality. For him the supreme law of life was to do the wonderful, the dramatic, the thrilling thing; when he sacrificed himself for others he did it in order to save other people's feelings, not their rights. He would pretend to know or not to know, to be or not to be anything, if only he could give pleasure to some other heart. This was his sin, the essence of his terrific distortion of the moral nature in him. Even when Elspeth announced her engagement he deceived her in order to make it easier for her. The supreme crisis came, and Mr. Barrie dwells on that with almost appalling thoroughness, when he proposed to Grisel. Sentimentalizing made him accept her, prevented him from undeceiving her, kept him hovering round her when she had found out his loveless heart, made him at last marry her with the resolve to be true

to her, and with the conviction that it was very noble to make that resolution! It may be said that throughout this book Mr. Barrie has not been studying merely the artistic self-consciousness, nor the sentimental valuation of life, that cancer of the modern world, which is corrupting religion and philanthropy, government and literature, philosophy and art. He has studied the subtle mind as it enjoys its own subtlety. The sentimental mind tries to be heroic even in its dreams and cries with Tommy, "Am I not a wonder?" But the subtle mind, again with Tommy, sees that this is unheroic and then praises itself and feels itself safe because it can see that fact. The subtle mind is that which watches the inner life of self for the mere pleasure of that sight. It is very intoxicating. Further, the subtle mind by playing with its own motives learns to play upon the motives of others. Hence Tommy's unearthly power of managing other people. Corp said that he would always "find a wy," and he always did. He startled poor old Aaron Latta, as if he wielded an unearthly gift, when he told him many of his secret thoughts and interpreted his moods. Even Grisel, keen and true as her insight was, could not escape the control of her "magerful Tam." His subtlety outwitted her. This is a most dreadful power. It is seldom wielded in this way by good men for good ends. It is the property of the mind that has deceived itself to deceive others and to drag them down to destruction.

And, then, for I must add one word more, Tommy's doom came upon him when neither he nor any one else knew or could know whether he loved or did not love another woman than Grisel. Mr. Barrie's genius reaches his height when he depicts that dreary and most awful collapse of the moral consciousness. Tommy had lost the power to distinguish between reality and pretence in his own mind. Sentimentality and the enjoyment of the subtle mind made him at last the prey of that uncertainty and that passion which must be on the verge of insanity. Why does the world unanimously resent the close of Tommy's life? If our interpretation of that last scene is right, then after that there could only be a despairing shame or a gradual redemption to tell of. But how can a human soul be redeemed which has come to such complete self-sophistication as that? Where is reality to get in and touch the real man buried somewhere there under the rubbish of a sentimental conscience and an intellectual sensuality? If Mr. Barrie could answer that he might have shown us the redemption of Tommy, otherwise it was better to kill the body in any contemptible way when the soul, the moral capacity, was dead already. For Mr. Barrie is quite merciless to the dead soul. "His last reflection before he passed into unconsciousness was, 'Serves me right.' Perhaps it was only a little bit of sentiment for the end." We hear much of the psychology of religion nowadays. There is much of it in this book for those who have eyes to see. I have written to you about it because I am profoundly interested in that deep, deep psychological question, How can the subtle mind, the sentimental conscience, the self-deceiving deceiver be redeemed? There is one very beautiful passage where Mr. Barrie approaches the problem. "The accursed thing to me is not the accursed thing to you, but all have it, and from this comes pity for those who have sinned, and the desire to help each other springs, for knowledge is sympathy, and sympathy is love and to learn it the Son of God became a man."

But, then, ah, me! poor Tommy was not saved, and his biographer says that the last judgment he passed

on himself, although it was true, was uttered not for truth's sake, but for sentiment! Yours truly,
Chicago, June 6, 1901. A Bookman.

BELIEF AND ACTION.

It is often asserted that it does not matter what a man's beliefs are if his life is right. Beliefs are held to be not merely of secondary importance, but of hardly any importance whatever. The life, it is said, is the only thing worth speaking about. Now, it must be admitted that conduct is more important than creed, that life is more important than the thing which sustains it. There is a sense in which everybody can endorse the words of Pope:

"For modes of faith let graceless zealots fight.
He can't be wrong whose life is in the right."

But the bottom question in all this is: How is a man going to live right if he does not believe right? "A man without a belief," says Beecher, "is like a bird without a tail. A bird's tail feathers are for him to steer by, and if he has no tail he cannot steer himself." A man's beliefs control his actions. As a man thinketh in his heart so is he."

Break up the word belief, and you will find it composed of two old English words, *bi lief*—by-life; a man's belief thus being regarded as the thing by which he lives, the mainspring of all his activities, the soul of his soul, the life of his life.

Carlyle says: "The fearful unbelief is unbelief in yourself," and Emerson adds, "Self-trust is the essence of heroism." It is not so. The most fearful unbelief is not unbelief in self, although that is in one respect bad enough; but unbelief in God, and the essence of heroism is not self-trust, but trust in God.

The very reason why faith is made indispensable to salvation—the very reason why it is made the hinge of the soul's destiny, is that it connects the soul with the source of saving power. Unbelief is separation from God, and separation from God leads to godlessness. Unbelief is the sin of all sins because it is the breaking of the chain which binds man to the Infinite. There is no strength in unbelief. It takes away the inspiration to holy living, and makes moral duty a dead lift.

The development of certain words in common use shows the close connection between belief and action. Infidelity meant at first a want of faith; and a want of faith came to be looked upon as a want of faithfulness. One who is faithful, is literally one who is full of faith, and the common use of the word implies the growth of a conviction that one who is full of faith will be faithful to every trust reposed in him. The Norman word *miscreant* originally meant unbeliever, and the changed meaning of the word is evidence that experience has shown that one who is an unbeliever is apt to degenerate into a scoundrel.

We thus see that a man's beliefs are of prime importance. They are practical, operative forces in his life. It is this that makes faith in God, and in God's Christ such a vital thing. It is the root of righteousness, the source of every grace. A holy life lies enclosed in the act of Christian faith as the oak lies enclosed in the acorn. St. James declares that "faith without works is dead." Is is a dead pole stuck in the ground and not a living tree. Living faith and good works are inseparable. They are like the famous Siamese twins who were bound together by a ligament that could not be cut. Those who say they have faith, and have not works are guilty of the same kind of fic-

tion as the gentleman who said that he knew one of the Siamese twins, but did not happen to enjoy the acquaintanceship of the other. Wherever faith is found his twin brother works is found also. They exist together, they grow together, they decay together, they die together. In life and death they are undivided.

Love Is the Great Idealist.

Sir Thomas Moore writing to his wife when news reached him that the great mansion of the Chelsea with its offices and granaries had been destroyed by fire, said: "I pray you, Alice, with my children to be merry in God," and he adds, "Find out if any poor neighbors have stored their corn in the granaries, and if so, return to them what they have lost." To be merry in God one must make others merry.

The Living Word.

It is possible to strangle the life out of the Scripture by the over-rigid principle of literal interpretation. We may rack the Scripture simile beyond the true intent thereof, and instead of sucking milk, squeeze blood out of it. What boots it to hold possession of the casket if we lose the jewel it contains. The Word of God is more than sounds which strike the ear or signs which strike the eye; it is living message from a living Being. "The words that I speak unto you," said the Christ, "are more than words; they are spirit and they are life."

The Restraining Power of Truth.

"Where there is no vision the people perish."—Prov. 29: 18. A more correct rendering of this text would be, "Where there is no vision the people are lawless." The revised version reads, "Where there is no vision the people cast off restraint." That is undoubtedly the meaning of the words. If the vision of God and of his holy law be taken away the sense of moral accountability is weakened and the tiger of man's sinful nature is unchained. The open vision checks rebellious passion. Anarchy is the legitimate offspring of atheism.

The Mystery of Life.

We are surrounded with mystery. The inexplicable meets us on every hand. If left unaided and alone we find ourselves most pitiable; the lonesomeness of despair would encompass us. When viewed from the standpoint of this world, life with many must be felt to be a series of failures. Without some guiding star of hope we would find ourselves breathing the miasma of cynicism and pessimism. The awful weight of the world's burden of sin and woe must of necessity bear heavily upon us at times if we have entered into the fellowship of Christ's sufferings. There comes the impulse to get out of it all and live our own life in peacefulness and serenity. But we know the futility of that, and moreover it is cowardly. What we need is to get away from the maddening strife of this world, just for a few moments each day and then occasionally for a few hours, that we may commune in a very personal way with an ever-present and living God. May he become so real to us that we will be conscious of this Divine Comforter in all the conflicts and discouragements of life.

NOTES AND COMMENTS.

Reform in Sunday School Helps.

As some good, wide and careful reading of the reports of recent religious gatherings reveals the fact that one of the prominent questions before the churches is the necessity of the reconstruction of our methods of Sunday school work. Great changes are eminent. Sooner or later lesson helps must go and in their place will come permanent text books. There is also coming a graded system closely resembling that of the public schools.

The Gifts of the Presbyterians.

The gifts of the Presbyterians for all purposes amounted last year to more than \$15,000,000. They closed the year with their missionary treasuries free from indebtedness. Their 20th century fund, to be applied to different branches of church work, has risen above \$3,500,000. This is an encouraging showing. The Presbyterian church has a rich constituency and they are liberal. Their ministers are faithful in presenting the doctrine of stewardship and that is bearing fruit. When money is consecrated to the cause of Christ it will become truly one of the greatest forces in the world.

Progress in Municipal Governments.

Dr. Albert Shaw comments in the May Review of Reviews on the meaning of the recent municipal elections. He takes the view of an optimist and thinks there are many good signs that cities are working toward higher ideals. There are on the whole better methods of technical organization; partisanship is being banished from elections and appointments, the independent vote in several large cities being the determining factor; more attention is being paid to schools and buildings; fine new asphalt pavements are displacing the old ones; and public buildings and parks are receiving attention never before given them. Some day we may know how to build a "city beautiful."

The Bishop of Rhode Island on Divorce.

Bishop William Neilson McVicker of Rhode Island has written an interesting letter on the divorce question. He assails the clause in the divorce laws which makes non-support ground for divorce and points out that many who get divorce on such a plea are at the same time rolling in wealth. Some of these petitioners drive on Bellevue avenue, Newport, in regal style and preside at feasts, the price of which would keep an ordinary family in luxury for a year. It is certainly a piece of technical irony to grant a divorce in such a case for non-support. Along with the repeal of this clause, or at least its modification, should go another, and that is partial divorce, and divorce with alimony. In our opinion, if not essentially immoral, these statutes contribute to immorality.

Reconciliation of the Booths.

There are rumors in the air of a possible reconciliation between Ballington Booth and his father, General William Booth. This on many grounds would be a good thing; but it is difficult to see how there can be a union of two organizations so diametrically opposed to one another as the Volunteers of America and the Salvation Army; the former being democratic and the latter being autocratic. The rise and prosperity of the Salvation Army is one of the marvels of modern history; the work it has done among the poor and dis-

tressed is beyond all praise; yet its organization is a strange anomaly in a day in which the idea of freedom and equality prevail. It is not a brotherhood, but an absolute monarchy; and an absolute monarchy which can be prevented from becoming a despotism only by the tactfulness and good sense of the man in whose hands all ultimate authority is lodged.

Exit Dr. Herron.

The deposition of Dr. Herron from the Congregational ministry was a quiet and dignified proceeding. The only bit of theatrics in connection with the affair was the reading of Dr. Herron's letter of protest and defence. In the main it was a tirade against "the coercive family system," and when stripped of its glittering rhetoric it was an unequivocal plea for free love. It arraigned the leaders of the church for their "pitiless digging at the roots of the sacred sorrow and tragedy of a life, in order to get at its secret, and prove thereby that its teachings are false, and its deeds evil." Nobody will be hoodwinked by this sophistical reasoning. Ordinary people will still persistently maintain that "a tree is known by its fruits"; nor will they be turned aside from the unvarnished fact that the man who has posed as a prophet of righteousness has trampled under foot the most sacred principles of morality. The cold-blooded, heartless way in which, after deserting his faithful wife for his "intellectual affinity" with whom he was to "scale the heights," he repudiates all responsibility for his children, is the cruelest cut of all. A man that can do this—but we forbear. Let the curtain be rung down on this pathetic domestic tragedy.

A New Question in Life Insurance.

The question is being discussed by some insurance companies whether any discrimination ought to be made against Christian Scientists, Faith Healers, and people of that ilk. Opinion is divided; officials of some of the leading societies holding that there is a much lower death rate among this class than among those who depend upon material remedies. Others are equally confident that those who discard surgery and medicine constitute what insurance men call bad risks. The question in dispute can be settled only after a wide and careful induction of facts. While incalculable injury is often wrought by the rejection of medicine, the therapeutic power of these cults must not be overlooked or undervalued. But there is nothing in them of therapeutic value that is not found in a still larger degree in Christianity. God is the health of the good man's countenance; and Christ is the healer of all the ills of humanity.

Pan-American Bible Study Congress.

Plans for the Pan-American Bible Study Congress to be held in Buffalo July 17-31, in connection with the Pan-American Exposition, are progressing rapidly and a splendid program is already announced. The Congress is to be held at City Convention Hall, Virginia street and Elmwood avenue, in forenoon sessions, 9:30 to 1 p. m. Opportunity for discussions will be given at each session. Sunday services will be held at Convention Hall, commencing at three o'clock. The subjects considered include The Present Status of Bible Study, The English Bible and Its Different Versions, Bible Reading and Study in the home, in the church, in schools and colleges, and in seminaries; distinctive features of Sunday school work in the United States and other countries; the study of the Bible as literature; the Bible and the stage; the Bible and the child; the power of the Bible, and the future of Bible study.

In addition there will be presented the various methods of Bible study as used by the different organizations which have this end in view. Among those who are scheduled to speak are Prof. Frank K. Sanders of Yale University, Prof. Shailer Matthews and Prof. Herbert L. Willett of University of Chicago, Prof. W. W. White of Montclair, N. J.; Rev. E. Blakeslee of Boston, Prof. H. M. Hamill of Jacksonville, Ill.; Miss Finie Murfree Burton of Louisville, Ky.; Rev. J. E. Gilbert of Washington, D. C., and Rev. C. R. Blackall of Philadelphia, Pa.

Woman and the Bible.

Some people are unconscious humorists. In asking for an expurgated Bible, with all references to the "inferiority of woman" and all suggestion of blame attaching to woman as the "author of sin," left out, Mrs. Elizabeth Cady Stanton takes her place among this class. What a strange book the Bible would become if every one cut out of it the things they do not like. It is true that in the Old Testament the Hebrew idea regarding the inferiority of woman obtains; but the Bible is a progressive revelation, and in the New Testament the inequality of sexes vanishes; for in Christ Jesus there is neither male nor female, for all are one in him. The trouble is that many of our mannish women reformers not content with the obliteration of sex equality would also blot out sex distinction, claiming for woman the right to occupy the same sphere as is occupied by man. The modern woman ought to remember that she owes her exalted position to Christianity. In knocking away the ladder by which she has risen she at the same time knocks away the ladder by which she is to rise.

Professor Gilbert's Book.

Speaking of Professor Gilbert's book entitled "The First Interpreters of Jesus," which has just been published, the Christian Register, the organ of the Unitarian denomination, says: "While in many particulars Professor Gilbert's teaching is as orthodox as that of any other leader of the new theology, parts of his interpretation of the writings of Paul, Peter and others could not be called orthodox after any recognized standard. In regard, for instance, to the nature of Jesus he quotes the language of Paul as if he meant exactly what he said, and no more. His method is that of any Unitarian theologian, and brings him to the conclusion that Paul regarded Jesus as in every respect a true man, or, as in derision it was once phrased, 'a mere man.'" The Register quotes approvingly the words of Professor Gilbert: "Hence we say that Paul ascribes to Jesus a human origin, and that this include both body and spirit," and it sums up by saying of his teachings, "We do not see how, by any stretch of interpretation, they can be called orthodox, using that word in its accepted meaning." There cannot be the slightest doubt that, with regard to the doctrine of the person of Christ, Professor Gilbert stands squarely upon Unitarian ground.

To Get Rid of the Tramp.

The number tramps is so considerable in many sections that the matter has been taken into serious discussion by those responsible for the public weal. A recent convention in Philadelphia representing about sixty towns and cities decided to drive tramps out of the state. The means to be used are very simple. It is proposed to force the tramp to work. This will do good, but how much like worldly wisdom is such a solution of so grave a problem. Merely applying

the lash may only aggravate the situation. Would it be a solution of the problem to drive the tramps out of every state and drown them in the ocean? Would not the same causes that have produced the tramps we have produce annually a like crop? Why not hunt for the causes and thus pluck up the root of the matter? One of the causes will be found to be a lack of discipline in childhood; another, such defects in our industrial system as compel some men to be idle and beg for bread; another, inherited tendencies which it may take generations to eradicate; another, imaginary stories of romance and adventure which take too strong hold of youth of certain temperament and lack of equilibrium of personality; but by far the greatest cause of tramps is the saloon. Close the saloon and you have practically solved the tramp problem.

SCOTCH CAUTION.

Scotch caution has become proverbial. There was no lack of that national characteristic in the countryman, who, when asked if he could play upon the fiddle, warily answered that "He couldna say, for he had never tried." An admirable example of this same quality is furnished by the answer given at a catechetical examination to the question from the Shorter Catechism, "What are the decrees of God?" "'Deed, sir, he kens that best himself.'" To the question, "Why did the Israelites make a golden calf?" the safe and shrewd reply of a little girl was, "Because they hadna as muckle siller as wad mak a coo."

What consummate tact and grace are contained in the sly, covert rebuke administered by a shepherd to an eminent geologist who was thoughtlessly making use of his pocket hammer one Sabbath morning. "Sir, ye're breaking something there ——— the stanes!"

The following example of juvenile shrewdness and caution has a flavor all its own. A little boy when asked how he stood in his class at school, invariably answered, "I'm second dux," meaning in school parlance, I am second from the top. The members of his family being well aware that his habits were the opposite of studious, at length interrogated him as to the number of scholars in his class, when he hesitatingly answered, "Ou, there's jist me and anither lass."

For the subtle blending of dry humor with coolness and caution what can excel the following? An Englishman in the company of Scotchmen was enlarging upon the wonders he had seen in India from which he had lately arrived. Among other marvelous things he mentioned the fact that he had seen and shot a tiger, forty feet in length. Not to be outdone, a Scotch gentleman present said that in his own country were to be seen things no less wonderful, and instanced the recent capture of a skate-fish, which exceeded half an acre in extent. The Englishman, stung by this bit of pointed sarcasm, left the room, and afterwards demanded satisfaction for the insult which had been offered him. To the friend who had acted as mediator the author of the skate story very coolly replied: "Weel, sir, gin yer freend will tak' a few feet off the length of his tiger, we'll see what can be dune about the breadth o' the skate."

"I find the great thing is, not so much where we stand, as in what direction we are moving. To reach the port of heaven, we must sail sometimes with the wind, and sometimes against it—but we must sail, and not drift, nor lie at anchor." —Oliver Wendell Holmes.

CHICAGO NOTES.

Temptations of Ministers.

At the meeting of the Congregational Ministers' Union last week the subject discussed was the tempting of ministers. The chief temptations were said to be laziness, self-seeking, and insincerity.

Free Text Books.

The question of free text books is now before the Board of Education. The movement is opposed by advocates of economy, by Roman Catholics and by publishing firms that have vested interests in the present order of things. Something like a plebiscite is being taken among the parents. It seems to be doubtful whether there is any great demand for it outside the board itself. There is much to be said on both sides of the question. Few, however, question the desirability of providing text books for indigent pupils.

The Root of the Matter.

In summing up his alphabetical report Dr. Percival laid special emphasis upon "pleasure seeking" as a cause of spiritual indifference. He said that the answer now practically given to the first question in the Shorter Catechism, "What is the chief end of man?" is, "Man's chief end is to have a good time." There is too much truth in the indictment. Equally pertinent was the answer of a little boy who, blundering better than he knew, said man's chief end is to glorify God and to annoy him forever. Certainly some people do give God no end of annoyance.

Causes of Low Death Rate.

Surprise is sometimes expressed at the low death rate in the city considering its overcrowding and its unspeakable filthiness. Two reasons may be given for this. In the first place the population of Chicago is largely made up of young and vigorous foreign-born people, and in the second place—being a new city—the soil has not been impregnated with the accumulated filth of generations. But let things go on as at present—let there be no civic repentance and purification and Chicago will become one of the world's pest holes.

Tenement Conditions in Chicago.

The City Home Association has just issued a report on tenement conditions in Chicago which presents a startling picture of the filthy and unsanitary condition of large areas of the city. Referring to the congestion of population in the residence districts the report says: "Considering the size of our dwellings, our density of population is most appalling. It is very probable, if we would compare the height of the dwelling and its density of population in the Jewish, Italian, Polish and Bohemian districts with the like in districts elsewhere, the real density would equal the worst in the world." An English reformer, after studying at first hand the condition of the city, declared that he found in it a depth of squalor and of destitution not to be matched anywhere else.

The Swearing Habit.

The action of a prominent Chicago firm forbidding swearing among its employes—not on moral grounds, but because it breeds dissension and lowers the efficiency of the workmen—has led to a discussion of the habit of profane swearing. That it is a growing habit is but too apparent. One can hardly walk along the street without having his sensibilities shocked. It is confined to no particular class. The children at play imitate their elders, and give expression to language so horrible that we must in charity presume that the little ones do not know its meaning. Swearing is often

thoughtless, mechanical. It is not always an indication of the lack of moral principle, but it always shows a lack of sense. It is a foolish and profitless habit. "He knew not what to say, so he swore," is often the only explanation that can be given for indulgence in this habit. But it is more than senseless, it is sinful. It is the empty froth of perverted speech that marks out the perverted heart as the slime on the path marks out the reptile. An important part of the work of redemption is the purification of the tongue.

C. M. Sheldon Coming to Chicago.

The Rev. C. M. Sheldon of Topeka, Kansas, author of "In His Steps," and other popular books, is to supply the South Park Congregational Church during the month of July. Mr. Sheldon attracted wide attention by his attempt to edit the Topeka Capital for a week, as Jesus would have done. Despite the exploitation he has received, Mr. Sheldon is a modest man. His great success and popularity have not spoiled him in the least. He is an earnest, hard-working pastor; and his visit to our city will be looked forward to with interest.

A Well-Placed Gift.

It was a disappointment to many people that P. D. Armour left so little in his will to benevolent objects. He evidently followed the more excellent way of leaving it to his family to continue his work of philanthropy by personally dispensing his garnered wealth. Mrs. Armour has just decided to add \$250,000 to the recent gift of \$1,000,000 made by her and her son, J. Ogden Armour, to Armour Institute. This supplementary gift is for the erection of a school of engineering, to which is to be attached a model workshop. It has been rumored that Dr. Gunsaulus is about to resume the presidency of this institution, but the rumor is without foundation. It is to be hoped, however, that he will continue to give it the touch of his guiding hand.

Death of Edward Kimball.

Edward Kimball, who died at the home of his son in Oak Park on Wednesday last, was a somewhat remarkable man. He was known all over the United States for his success in raising church debts. He is credited with raising over fifteen million dollars. His services were given to churches of all denominations. He was a striking personality and was possessed of great tact and persuasiveness. But perhaps his greatest work was that of molding the life of D. L. Moody, the evangelist. He was the instrument of Moody's conversion, and started him in his evangelistic career. He was in all respects a fine type of a consecrated layman.

SENSITIVENESS.

Time was, I shrank from what was right,
From fear of what was wrong;
I would not brave the sacred fight,
Because the foe was strong.

But now I cast that finer sense
And sorer shame aside;
Such dread of sin was indolence,
Such aim at Heaven was pride.

So, when my Saviour calls, I rise
And calmly do my best;
Leaving to Him, with silent eyes
Of hope and fear, the rest.

I step, I mount, where He has led;
Men count my haltings o'er;
I know them; yet, though self I dread,
I love His precepts more. —Cardinal Newman.

CONTRIBUTED.

THE LIVING VOICE.

It seemed like the gardener's footstep—
His dress like the gardener's dress;
For her eyes were filled with weeping,
And her heart with heaviness.
But O! at that sweet word, "Mary!"
Doth the soul within her rejoice;
It may be the gardener's semblance—
But the voice—it is Jesus' voice!

Forgotten the nights of vigil,
Forgotten the dawns of tears;
Her Lord is standing beside her,
His greeting in her ears!
Could mine be a bygone rapture,
The moment—the place—my choice,
I would be the maid in the garden,
When she knows it is Jesus' voice!

THE PRESENCE IN THE CHURCH.

By James M. Campbell.



WHAT is the church? Inwardly, it is a spiritual fellowship composed of those who have seen the risen, living Christ and have made personal and absolute surrender to his authority. Outwardly, it is the body of Christ, the society in which he perpetually abides, and through which he is manifesting himself to the world.

The vital core from which the church ideal and actual has grown is found in the words, "Where two or three are gathered together in my name, there am I in the midst of them" (Matt. 18: 20). Ubi Christus ubi ecclesia, where Christ is there is the church. Equally true is it that where the church is, there is Christ. He is ever in the midst of those who gather together "into his name," making it the center of common attraction, the sphere of mutual fellowship.

These words are not a promise for the fulfillment of which we are to wait, but a pledge in the fulfillment of which we are to rejoice. Jesus does not say, "Where two or three are gathered together in my name there shall I be in the midst of them"; but "there I am in the midst of them." Where two or three draw together and are drawn together unto Christ, he is beside them, making himself one of the number, and making himself one with them in all they seek to attain. How he does this we need not stop to inquire. It is enough to know that the divine Christ is an omnipresent Christ. The theory of the ubiquity of his glorified body, which Luther propounded to support his view of the eucharist, is far from satisfactory. By intruding an element of bald literalism into the realm of the spiritual, it substitutes a greater mystery for a lesser. There are some things which lie beyond the reach of human comprehension, and this is one of them. The mystery of the universal, personal presence of Christ we can never hope to fathom; but the fact itself need not on that account be to any of us the less real. That he is everywhere, and at all times present with those who meet to call upon his name, Jesus himself declares; and surely in his word we have sufficient ground for faith. And seeing that he is present in all the assemblies of his saints, instead of praying to him to fulfill his promise and meet with them, they

ought to fall back upon the absolute and unrepealed pledge of his presence, and say, "How blessed is this place! Surely this is none other than the spirit's meeting place with Christ—the house of God and the gate of heaven!"

A Distinguishing Characteristic.

The presence of Christ in his church is that which marks it off from all other organizations. Of his unseen presence it is the living embodiment. Its very existence is a proof that he has risen from the dead and that he has returned to dwell with his people. Its continued existence is the proof of his continued presence within it. He is its indwelling life. All its vital movements of thought and activity are from him. All its power for good is from him. In all its gatherings he is present. And yet of his presence there is no outward sign whatever. No shekinah appears in the Christian meeting house as an aid to faith. The presence that so profoundly moves the hearts of the worshipers is unseen, yet of its reality they are no less fully assured than they are of the presence of their fellow worshipers. Into the ear of the listening Christ they direct their prayers; by his sympathy they are soothed; and as they come from his secret chamber, others, detecting on their garments the aroma of heavenly grace, take knowledge of them that they have been with Jesus.

According to the New Testament representations of it, the church is a very simple thing. It is not something that Christ instituted so much as it is something which grew from the seed which he planted. The word which Jesus used for church is, in the margin of the Revised Version, translated "congregation." And that is what it means—the congregation or assembly of those who, impelled by the need of fellowship, have come together upon the confession of his name. In the Catechism prepared by the National Council of Free Churches of England, the church is defined as "that Holy Society of believers in Jesus Christ, which he founded, of which he is the only Head, and in which he dwells by his Spirit." Accepting this definition—than which a better could hardly be given, the question is forced upon us, In what relation does Christ now stand to this Holy Society which he has founded, and in which he dwells? The reply to that vital question is that he is its enlightener, guide and ruler.

1. **Enlightener.** He still walks in the midst of the seven golden candlesticks keeping the light of truth burning. It is the presence of his Spirit which makes the Bible, which otherwise would be a dead letter, glow with light, and pulsate with life. By his Spirit Christ keeps in connection with every member of his church, speaking to him, interpreting to him his will, and leading him into all the truth. All the light that shines in Christian hearts; all the light that shines from the church, comes from the Presence of Him who is "the sun of righteousness"—"The light of the world."

2. **Guide.** According to Lightfoot, the Rabbins say that when two or three are sitting in judgment Shebanai is in the midst of them. And so where two or three meet in the name of Christ to consider the interests of his kingdom he is in the midst of them to guide them in their deliberations. Absolute dependence upon Christ; belief in his unseen Presence; confidence in his unerring guidance are essential to the highest life of the church. When these things are surrendered the gravest evils follow.

It is commonly said that Newman was driven into the Roman Catholic church from a deep distrust of reason. There was another and deeper cause. What

he really doubted was not only the sufficiency of reason as a guide; but the sufficiency of the unseen Christ as a guide. He could not see how it was possible for Christ to control the affairs of his church without some outwardly imposed form of authority. An advance movement from the Anglican half-way house of centralized authority to the final goal of a single and supreme authority in the Roman church became inevitable if the premise he had accepted was to be carried to its logical conclusion. The same battle between spiritual and temporal authority is being fought to-day in the Church of England. And well will it be, if in the midst of the smoke of battle, the momentous issue involved is kept clearly in view; for it is none other than that of sight versus faith; bondage versus freedom; visible leadership versus invisible leadership; the headship of a fallible man versus the Headship of the infallible Christ. The substitution of temporal headship for spiritual headship is the great apostasy and it can come only as the result of the atrophy of the faith of the church in the Presence and leadership of her unseen Lord.

3. Ruler. The unseen Christ is the actual ruler of the church. For the larger recognition of his sovereignty he patiently waits. He has made himself dependent upon his church for the exercise of his sovereign power. The authority given to him he has delegated to them. Into their hands he has put the keys of the kingdom. They are to sit down with him on his throne; they are to declare his judgments; they are to administer the affairs of his kingdom; they are to do his works; they are to be to him hands and feet and mouth; they are to go for him into the abodes of poverty and vice; they are to put themselves at his service, allowing him to make what use of them he pleases; they are, as his representatives, to aim to express his mind, to do his will, and to make his kingdom real and visible on the earth.

Recognition of the Presence.

One of the things demanded of the church of to-day is a more definite acknowledgment of the Presence of her reigning Lord. It is not enough to rest in a historic connection with the Lord of the past; the church must live in actual connection with the Lord of the present. It is not enough to see what he has done for the church in ages past, or what he is going to do for it in the ages to come, the question is what is he doing for it now? Is he its actual ruler and leader in the present? To lay hold anew upon the strength of her unseen king, to see him at the head of his sacramental host leading it on to victory, will bring the church a new influx of conquering power. When the noble four hundred Scotch ministers surrendering their livings, marched out of the Assembly Hall in Edinburgh, taking as their watchword "The crown rights of Jesus Christ," and reaffirming the original position of the Scotch church, that "the Church of Christ is spiritual, not having a temporal head on earth but only Christ, the one king and governor of his church," they kindled a fire of evangelical life in Scotland, which, by God's grace, burns until this day.

Speaking of the deeper movement of spiritual life in the Nonconformist churches of England, Dr. A. Mackennal recently said: "There is a sense of dependence upon the unseen presence and effective grace of Christ, which promises a spiritual awakening of large and enduring results." No more hopeful sign could anywhere be seen in the ecclesiastical sky than a return to a simple faith in the Presence of the unseen Christ in the midst of his church, as her enlightener, guide,

and ruler—a faith which, just in proportion to the hold which it gets upon Christian hearts, transforms the church somnolent and disoomfited into the church militant and triumphant. A recognition of the living Christ will make a living church; a recognition of the working Christ will make a working church; a recognition of the conquering Christ will make a conquering church.

Lombard, Ill.

EDUCATING POWER OF THE LIFE AND CHARACTER OF CHRIST.

J. A. Beattie.



IN the school of Christ as in every other there are three factors—the persons to be taught, the teacher and the subject-matter. The educational influence of the teacher also depends upon three things: the kind of subject-matter employed, the teacher's acquaintance with it and with the persons to be taught, and the teacher's spirit and purpose, life and character.

In the light of these three factors taken separately and as a product, let us ask what is there in the life, conduct and character of Jesus that gives him influence over the minds and hearts of men?

Considered negatively by the educating ability and guiding influence of Christ are not to be understood the fame, the reputation of the Savior for the reputation of any one has very little to do with ability in education only in so far as it gives confidence, the hearing ear, the attentative mind and the understanding heart. While reputation in general—his reputation and yours and mine—is valuable, it is not character. On the other hand, it is character which gives all the reputation that is worth having and all that any one can hope will endure. This is the case because character is within and of the man—a part of the being himself—while reputation is without. Character is a plant of so slow a growth that it requires time to develop. Reputation, good or bad, may come from a single act and within a day or week.

The Distinction Drawn.

Character is in fact what is, while reputation is what seems to be. Character is the true measure of a man to himself, to the church, to society and to the state, while reputation is the estimate others have made of him in these relations. Character is not an effect, or a result of which accident is the cause. Rather it is that stamp upon the moral nature of the man which makes such an impression upon him, when good, that he recognizes his relation to truth and righteousness, to manliness of bearing and to nobility of conduct—yea, that he is in the world with the opportunity to secure divine approval and to accomplish for himself and for others divine ends. It was not, therefore, the fame of Jesus in any large measure which gave him his power among the people, but rather his character which gave him his reputation.

Neither was it the Savior's ability to work miracles and to exhibit signs of divine relationship which gave his life, teaching and character influence and educating force. The wonders he wrought, the signs he exhibited and the many manifestations of God's presence which he made to the people had their place, their meaning and their influence then and have now, but

they are not the things in Christ and in his teaching which draw us to him and cause us to put ourselves under his tuition.

Christ's Qualifications as Leader.

Turning from this negative side to the affirmative let us ask: What are some of the positive qualities which commend Christ to us as the one to be chosen as friend and guide, as teacher and example? 1. Jesus knew and appreciated every element, every want, every capacity and every aspiration of man. The body with its need of food and clothing; the mind in all its wonderful powers and almost divine capabilities; the moral nature in all its longings for fellowship with kindred beings and the spiritual being in its deathless yearnings for immortal life and endless glory are all recognized by this great Teacher as parts of the complex unity we call man. Not only so, but Jesus makes provision for man's development, for his cultivation in appreciation and training in apprehension that his social nature may find nourishment and gratification in the exercise of those graces and virtues which beautify and ennoble. Yea, the way is opened through such teaching and we find in the golden rule and elsewhere for the exercise of those things which fit us in mind and disposition, which form the habit and character, and which inspire the thought and purpose for the greatest usefulness and fullest enjoyment and that not simply for the present, but for all the future.

2. The Savior is to be accepted as our great Teacher because he taught the truest and purest principles with regard to life and conduct and because in all respects his own life conformed to that which he desired his followers to become. Two or three illustrations from the Savior's teaching will make this statement perfectly clear. Take, for example, the sayings in the first part of the sermon on the mount and what do we find? Compare these utterances with every known thought and act and we find that they are not only in harmony with each other and with all that is genuine in human life, but also, that they are the expression of the Savior's own life and character. Study for a few minutes the seven of the nine beatitudes, as they are called, which relate to personal motives and individual conduct and what is the result? They furnish not only some general principles by which conduct may be measured; the key to the divinely constructed scheme of redemption; the frame work about which the system of Christianity has been built; the guiding principles of the Apostles in their efforts among the people and in their letters to the churches, but they are also, so far as Christ was of man and a partaker of man's nature, the elements which enter into the highest ideals it is possible for us to have of manly qualities and worthy motives, of human sympathy and helpfulness, exhibited on the part of the Savior to the highest and best possible degree of perfection.

Character Emphasizes Teaching.

It is this embodiment of principles in character and this setting in action and conduct which give such emphasis to the teaching of Jesus when he says: "Blessed are the poor in spirit"; "blessed are the meek"; "blessed are they that mourn"; "blessed are they that hunger and thirst after righteousness"; "blessed are the merciful"; "blessed are the pure in heart"; and "blessed are the peace-makers." Two things in this illustration from the Savior's teaching give us the lesson as it relates to the educating force and benign influence of his character.

1. The value which is placed upon these graces and upon their possession.

2. The condition of the individual members of society and of society itself when these virtues are wanting. He who is adorned with these seven graces is promised the kingdom of heaven; an inheritance in the earth; comfort in sorrow; perfection in righteousness; fullness of mercy, and to be called a child of God.

The value of these graces is indicated also by a contrast with the opposite qualities; proud in spirit, arrogant in behavior, pleasure in sin, hating righteousness, impure in heart, despising mercy, and disturbing the peace. These elements, or qualities, last named, when found in the life, conduct and character of any one so destructive in action, so deadly in tendency and so terrible in results that their presence puts an end to peace and happiness, to truth and industry, to thrift and progress, to culture and refinement, to joy and satisfaction, yea, to all things worthy of manly efforts and womanly attainments. Another illustration of the comprehensive nature of Christ's instruction, of the pure and lofty character of the principles he taught and of the fact that every excellence in precept was exhibited in his own life as an example for man is found in what is usually called the Lord's Prayer. An analysis of it will show how fully this lesson is taught and to what extent the conduct and character, the heart and purpose, the spirit and mission of Jesus set forth its meaning. "Our Father who art in heaven," which shows our reliance upon God and our need of his ever-present and protecting care. "Hallowed be thy name," which teaches us not only that God's name is holy, that reverence is to be upon our lips, and that we are to stand with uncovered heads in his presence, but also that we are to exalt his name by growing into the likeness of his divine image. "Thy kingdom come," which assumes that the inhabitants of the earth have not all become subjects of his divine government and recognizes the fact that not all professed citizens of the kingdom of God are loyal to their pledges of citizenship. "Thy will be done, as in heaven, so on earth," which accepts God's presence everywhere and realizes that the desires of God should be the life and delight of men. "Give us this day our daily bread," which implies that we are dependent upon God; that it is from his bounty we are fed; and that his hand provides the growing corn and the standing harvest. "And forgive us our sins," which acknowledges that we have come short of the glory of God; that we need his pardoning mercy; and that we rest in his love and confidence. "And lead us not into temptation, but deliver us from evil," which places our weakness in his strength; which realizes that temptation is on every hand; that we need some one to make for us a way of escape—some one to show us the cleft rock of safety and the high tower of defence.

"Tommy," said the visitor, "have you read the books in your Sunday school library?" "Some of them," he replied, rather doubtfully. "Can you tell me what happened to the boy who went fishing on Sunday?" "Yes, he caught three catfish and an eel." "How do you know that?" "'Cos I was with him." —Washington Star.

Somebody once said to D. L. Moody: "Have you grace enough to be burned at the stake?"

"No," was the reply.

"Do you wish you had?"

"No, sir, for I do not need it. What I need just now is grace to live in Milwaukee three days and hold a convention."

A GLIMPSE AT THE SOCIOLOGICAL TEACHINGS OF THE NEW TESTAMENT.

By M. B. Ryan.

Social Redemption.

Of all the schemes for social redemption, that presented by the New Testament is at once the simplest, the amplest, the most consistent and the most sublime. Of the necessary elements, none are lacking; all are here in their highest perfection.



Christ the Agent.

Christ is the Savior of society. In person and position he is eminently fitted to this mission. He is the Truth. A loss of truth lies at the basis of all social disorder. Social redemption requires a recovery of the truth, the enthronement of the truth in human life and relations. Christ makes this possible. Christ's enthronement in human hearts is the key to social salvation.

He is the ideal individual. Sin has perverted the individual, thus spoiling the social factor. Christ is the perfect individual, in whom there is no moral schism. To have Christ formed within us is to be restored to moral wholeness, consequently to social fitness.

He is the "Son of Man." Sin has shattered the social bond. The race is distracted. Social antagonisms have supplanted social peace. Jesus springs out of the race. The race is summed up in him. He is its one perfect representative. The race finds a meeting place and a ground of reconciliation in him.

He is the God-man. Sin has divorced man from God. Society is thus set adrift. Jesus invites the human and the divine in himself. In him society once more finds its center. On him the structure has a foundation. The essential feature of social degeneration is a loss of unity. Christ is a uniter. He brings the sheep of different folds and makes one flock. He breaks down the middle wall of partition and makes one new man of the separated factions.

The Kingdom of Heaven—The Agency.

The kingdom of heaven is the regnancy of the Truth. It is the agency for social redemption, as well as the outcome of it. It is a renovating force, heavenly in its origin, silent yet aggressive in its progress, supplanting evil with good, impelling reformation, fostering a superior life, ushering in social reconstruction. Under its influence society swings into the orbit of Truth, and social order takes the place of chaos.

The Gospel—The Instrumentality.

The preaching of the truth is the instrumentality for social salvation. Social redemption is not a thing of swords and cannon; nor is it wholly a thing of ballot-boxes and legislatures, of judicial benches, and executive chairs. It is a spiritual thing, that must take place first of all in the heart. All false ideas, ideals, practices, institutions, must be counteracted, overcome, destroyed, by the truth. Sin itself must be driven from the heart by getting Christ, who is the Truth, into it. The truth must, to this end, be proclaimed.

Hence the command, "Go ye into all the world and preach the gospel to the whole creation." "Preach the word!" Hence Paul's determination to know nothing else among men save Jesus Christ and him crucified. "For seeing that in the wisdom of God, the world

through its wisdom knew not God, it was God's good pleasure through the foolishness of the preaching to save them that believe."

The Methods.

The New Testament pursues a logical method in social redemption. It begins with the individual. It does not attempt to build a good society out of bad men. Individual regeneration is the condition of social reconstruction. The birth from above is a prerequisite to entrance into the kingdom of heaven. No superficial readjustment of social conditions can restore society to its lost wholeness. There must be a vital change in the social factors. The beginning point in social redemption is with the individual, as this is also the beginning point in social degeneration. Society is neither lost, nor saved, in the mass. Christ, preaching to one woman, suggests a basic principle in social redemption. "Everyone," "whosoever," are keywords in social methods.

The product of the new birth is a "new creature in Christ Jesus." Here is new stuff for the new social fabric. With the social factors redeemed, a redeemed society is possible. Two things are apparent in this new society.

1. New social ideals and aspirations. The prayer which Jesus taught his disciples is but the breathing of new social desires, in which selfishness has disappeared, and good will to men on earth, as well as glory to God on high, is the burden of the petition.

2. Social readjustment. Anti-social practices are discarded. Social qualities are fostered. Falsehood is replaced by truth, anger by good will, theft by honest labor, corrupt speech by that which edifies. "Let all bitterness, and wrath, and anger, and clamor, and railing, be put away from you, with all malice." These are all anti-social. "And be ye kind one to another, tender-hearted, forgiving each other, even as God also in Christ forgave you." Here is the true social attitude. Here nationality is forgotten, class distinctions are in abeyance, selfishness dies, swords are sheathed.

By such a process as this are social antagonisms to be eliminated. Before its silent march strife shall cease, armies shall melt away, sceptres shall fall, thrones shall crumble, and warring factions shall give place to the brotherhood of man.

THE SERENITY OF JESUS.

By David Beaton.



THE disease of our age and country, even among religious people, is anxiety, feverish eagerness and unrest. It is found among all kinds of religious workers; the merchant who tries all church work by commercial standards, and the preacher whose spiritual energies are consumed by sensational tricks. The purity, sweetness and energy of Christian character are being wasted or enervated by this false fire.

Contrast the serenity of Jesus with all this tumult of the spirit and vain striving. His serenity was not the result of indifference to the woes and agony of men; for he carried the cares and burdens of the world on his heart, he was vexed with its errors and follies as no other heart had ever been. Yet he moved without haste, he spoke without passion, he knew neither the anxiety of failure nor the ambition of success in the carrying on of the mightiest work ever given to man.

The secret of the serenity of Jesus lay in his absolute confidence in and identification of himself and his work with God, so that amid the wildest passions of men and the wrath of the elements he could be at rest. This characteristic astonished his disciples as when they, in the midst of the storm, found him asleep on a pillow. He had the mental and moral confidence in God which gives sound nerves and calm, sweet thoughts of life, even amid the conflicting moral confusion of the world.

But his serenity did more than this. It did not allow the moral evils around him to warp his judgments of men, and his sympathy with their common interests, and the beautiful and helpful aspects of nature. As Harnack says: "His whole life and thoughts and feelings were absorbed in the relation of God, yet he did not talk like an enthusiast or a fanatic who sees only one red-hot spot and so is blind to the world and all that it contains. He is possessed of a quiet, uniform, collected demeanor * * * and his speech, in picture and parable, exhibits an inner freedom and cheerfulness of soul in the midst of the greatest strains such as no prophet ever possessed before him."

This trait of the character of Jesus affects us as the mighty current of the Mississippi at its mouth. We know that such a river must be fed from the perennial sources of the eternal snows; we know that only a mighty continent could produce it and carry it. So the serenity of Jesus is fed and sustained by the exhaustless energy and expansiveness of the life of the spirit.

This comes, however, not merely by faith, but by the identification of his own life and work with the power of God; for whatever views we may hold of the nature of Christ we cannot conceive of him as relieved of the necessity of the exercise of such confidence in, and dependence on, God as the source of all power. This quality of spirit, then in Jesus, reached to the height of absolute identification of himself with the divine power. This was the measure of his serenity, and points to the secret of his sway over the forces of life. As the measure of man's physical power to-day is his yoking himself to the elemental energies of steam and electricity, so the measure of the Christian's power is his yoking his soul to the elemental truths of the Spirit. Power goes forth from him as from Jesus. If we can not give men rest and peace it is because our hearts are fearful and ambitious. He had rest and peace in his own soul and so could give it to others.

Chicago.

COMPRESSED TRUTH.

By B. O. Aylesworth.

Mercy sometimes carries a whip.
The divine palmistry—keep your hand open.
Logic has proved more lies than truth.
Keep your brain "cells" unlocked.
A reckless driver lacks "horse sense."
Some folks mistake vivacity for vitality.
"Bug-juice" is a good thing if applied to bugs.
The religious quack does his share of advertising.
A trick mule isn't of much account in a weedy cornfield.
Humpty-dumpty on a wall is nobler than genius in a ditch.
When Homer nods all the sleepy heads wake up.
If you are unhappy don't hang around the morgue.
Always be baby enough to play with a patch of sunshine.

Progress has at least a by-path through the graveyard.

A soldier of the cross does not look well in "fatigue dress."

Even a pig knows there are acorns under the dead leaves.

The dude stares and sees not; his friends stare and see naught.

The man with short legs must move his feet faster. Pictures in the brain are finer than pictures on the wall.

One thing money cannot buy—the grace to do without it.

The iconoclast goes to his cellar when the children begin to sing.

Time is a strange thing; the more one has of it the less one has.

The crack of doom is sometimes the bugle-note of opportunity.

The effort to be comfortable is very uncomfortable. To flirt with opportunities means to be wed to none. Some Christians sing loud merely because they have big mouths.

To some men in the pulpit the symbol of the Bible is Q. E. D.

Since the world has taken to wheels it has fewer in its head.

Charity begins at home, but gets the yellow jaundice if it stays there.

When an honest man must hunt for work he is "a man without a country."

Whistling through a graveyard must seem funny to the spooks.

A book on your own shelf is worth twenty in the public library.

Rule for church builders: Don't build the pulpit more than two feet above the pews.

We buy of God on credit, but we must pay the devil in advance.

A good many Christians are trying to frighten the devil by wearing their sword belts.

Credulity is the door-knob of the unlocked heart. Anybody can turn it and go in.

Hunger sharpens the animal instincts; unspent wealth dulls the spiritual. God is opposed to both.

Don't trust to luck. It is like an avalanche, it goes the wrong way. You can't slide up hill.

If "whom the gods love die young," it is most unfortunate that the divinities have been so limited in affection.

Two hard lessons to learn: That "time and tide wait for no man," and that every man must often wait for both.

The stars still shine though the streets be ghastly with electric lights. Have you stood in the shadow and looked up?

Ft. Collins, Colorado.

A SMILE

W. H. B.

Upon its downy cradle-bed
A sleeping little child
Lay dreaming of its mother dead,
And in its slumber smiled.

An angel took the baby's smile
And, bearing it to Heaven,
He placed it in the crown of her
To whom it had been given.

THE SPIRIT THAT DENIES.

James Norval Crutcher.

In Goethe's wonderful "Tragedy of Faust," Mephisto, in the garb of a traveling scholar approaches Faust, and in reply to the question as to who he was, says: "I am the spirit that denies." The answer is significant. It describes the attitude which many in every age have taken toward the truth. In the beautiful story of Eden, we are told that God assured the woman "the day that thou eatest thereof, thou shalt surely die," but the spirit of evil, the tempter, the adversary of all souls denied the statement, not by mild insinuation, but by bold assertion, "thou shalt not surely die." He has, throughout all the years, held out that false hope to the children of men, causing souls to waste their substance in sinful pleasure, believing that death is in the far away future. Whatever be the situation Mephisto is ready with a denial, frequently "quoting Scripture for his purpose." If the soul has long dwelt in "that far country," away from the Father's house, and would make an attempt to return, hearing the whisperings of God's love, "catching a glimpse of him who is able to save even unto the uttermost," this spirit confronts him with a bald denial, saying, "You are an outcast, there is no place for you in the Father's heart or in the Father's home." He uses question marks with apparent prodigality, and adds a "perhaps" to every truth. He is an iconoclast. He is censor and critic. He is cynical, he is truth-hating; he is, in a word, "the spirit that denies." You immediately recognize in him the adversary of all good, of virtue and truth to doubt until men deny the possibility of unselfishness and the dawn of a well-earned immortality. The result is a paralysis of noble sentiment, higher impulse and earnest endeavor. The spirit that denies may come in the garb of a scholar, or with the charm of an orator, but he is the same Mephistopheles still. When the man "comes to himself" and adjustment takes place, then the realization comes that negation is powerless, that it leaves the soul weak and nerveless. Every forceful, helpful, victorious man has possessed positive moral convictions. The best, the greatest, the truest men have ever been positive in their character, and affirmative in their spiritual attitude. Every great movement toward "the brighter age to be" has been led by men who believed in something with all their "soul and mind and strength." The church is strong in proportion as it is affirmative, and has a positive program and does not treat life on the negative side, but lives to rebuke the spirit that denies. For "this is the victory that overcometh the world, even your faith."

St. Louis.

ON HAVING AXES TO GRIND.

By W. T. Moore.

Is there really such a thing as altruism? The word itself has an awkward derivation. It is scarcely legitimate English. Still, it has probably come to stay. The old word love is far better, but it does not express exactly the same idea. Probably we shall have to put up with the former until the later comes into use according to its significance as it is found in the thirteenth chapter of first Corinthians.

Nevertheless, we are half persuaded that most of the acts of even Christian people are influenced largely by selfish considerations. If we were to take away

the winning card most of our public enterprises would lose interest in the eyes of many people. This is why it is true that "nothing succeeds like success," and that nothing fails like failure. "Everybody feeds the fat goose, and everybody kicks the poor pig." While we are rising, all forces help us up; but when we begin to go down hill everybody gives us a push.

Selfishness is evidently fundamental in many of our actions; even our altruism, in its last analysis, is tinged with selfishness. We help others largely because it is our self-interest to do so. I do not say that this is as it ought to be. From an ethical point of view the "is" and the "ought" are widely different. I am dealing with what actually exists, and what evidently shows a very low standard of action. And yet, if the selfish incentive were removed, we should probably have no benevolence at all worth considering. So in this case, it is perhaps better that we should "bear the ills we have than fly to others we know not of."

I have been led into this line of reflection by some things that have recently come under my notice. I have attended a number of conventions, conferences and congresses, and have been impressed by the ubiquity and persistence of the ax-grinders. I find them at all our public gatherings, always ready to get in their little word for selfish ends. They usually work the program committee for all they are worth; but then, if they cannot get a place for advertising their wares, they will, by hook or crook, in some adroit way, manage to get in their business before the convention adjourns.

Now I protest against this ax-grinding habit. It makes no difference how good the cause may be which is to receive advertisement. There is not only a time for everything, but also a place for everything. Opportunism may not always be wise, but in the case under consideration it cannot receive too much emphasis. The ax-grinding business ought to cease. Indeed, it must cease if our great public gatherings are to be beneficial in the highest sense. Let the program committees make a note of this fact. But if they will not do this, then let the presidents of the conventions extinguish every man who has an ax to grind.

Columbia, Mo

"How can any sensitive and thoughtful man permanently possess good health?" Longfellow once asked. "Outside I laugh," said Dr. Holmes, "but inside I never laugh. The world is too sad."

The late Dr. Norman Macleod of the Barony church, Glasgow, once told the writer a good story. When minister of the parish of Dalkeith, and in the course of his ordinary visitation, Norman called at a cottage one day about two miles distant. The only occupant was a lad of about six years of age. The father was at the coalpit, the mother at the harvest field, and the other members of the family employed one way or another. The minister was rather taken with the sharpness of the boy, and entered into conversation with him. Amongst other questions the following were put: Q.—"Do you go to school?" A.—"Sometimes." Q.—"Can you read?" A.—"Yes." Q.—"Do you read the Bible?" A.—"Sometimes." Q.—"Can you write?" A.—"A little." Q.—"Do you pray at night and morning?" A.—"Not often." Q.—"Do you say grace before meals?" A.—"Yes." Q.—"Well," said Norman, "let me hear you say grace." A.—"Let's see some meat first."

At the

CHURCH

OUR PULPIT.

CHRIST THE OBJECT OF THE SOUL'S QUEST.

W. Douglas Mackenzie.



FROM the first moment of intercourse with Jesus Peter found that his faith and his knowledge were henceforth always growing together. The more he knew of Jesus, the more he trusted him. The more he trusted him, the more he knew. For at its deepest all your knowledge is not information, but experience. Everything that you really know is acting upon your character, every fact that is a big fact, worth taking into your soul, is changing the quality of that soul. All knowledge is soul knowledge. When Peter found himself following Jesus and learning more and more about him, he found that knowing him more was to trust him more and that to trust him more was to open his heart to fresh influences, so that he could say, increasingly, as time went on, "I believe, and the more I believe the more I know that thou art the Holy One of God. And the more I know and experience that thou art the Holy One of God, the more deeply do I give my soul in fealty and in trust into thy keeping."

"We have believed and have known." What is it they had believed and known? Peter says "that thou art the Holy One of God." I suppose there are people to whom the word "holiness" has been so despoiled of its true glory that it means cant and hypocrisy and superficiality and the use of ordinary religious phraseology. If you think for a moment what holiness means you will get right down to the very heart of humanity, you will get right down to reality itself. To get to what we mean by a holy man, a holy will, is to pass through all shams, all hypocrisies, all outward phrases, is to get in within a man's words and a man's professions and a man's living, right into the soul of the man—and to find God there. When a man has come in contact with the very idea of holiness it changes his days for him. He can not think of life as he used to. He can not think of himself and his career as he used to do. He can not think of society and its problems as he used to do. He can not think of the church and its world-wide, age-long task as he used to do. After he has looked into the very heart and found out for himself the real meaning of that word, "the Holy One of God," it means nothing less than a human life in which God himself is living. All the words which that man utters are the very truth of God; all the looks which pour from that man's eyes are the looks of the spirit of God; all the inward emotions and impulses and desires of that man are formed in him and controlled in him, moment by moment, by the indwelling of God himself, so that you can not distinguish between that man's life and the will of God, so that you can not draw any line between the man's own energies and the spirit of God himself. All that the man is and all that the man does is filled full with the very God. That is to be "the Holy One of God." Now, you and I find it hard to think of it because we are so far from it ourselves and have never seen any one of whom we can say that was fully true. But Peter had seen him,

those disciples had come upon the fact. Does it not almost make you leap up to think what they were discovering as they walked and talked with Jesus and gradually found that there was only one word that could describe him, because every word of his bore upon it the stamp of divinity and every look of his was a message from the heart of the Eternal—upon sin the burning scorn of God, upon the sinner the eternal saving pity of the Eternal Father. Gradually there formed in their hearts and minds this one inevitable conclusion: This is the Holy One of God.

That is one of the hundred and the thousand reasons why Christianity is immortal and inexhaustible, why it can never pass away from our earth and why its influence must increase until it covers the earth with the knowledge, this inward soul knowledge, of the Lord—because in Jesus we find the Holy One of God. When you go to any other teacher you always take the liberty of differing from him, do you not? It is your prerogative to judge what he says, to weigh what he urges and to decide for yourself upon the expediency of following out his suggestions. If you go to the wisest of all the teachers of mankind you are bound at some point or another very seriously and profoundly to differ from them. What one of the great moralists of the centuries has not said words that now are completely out of date? The men who wrote for the middle of the last century, into the '50s and '60s, are becoming effete writers for the new day that is dawning and passing. But who is there, when he comes to the Holy One of God, who does not find that from Him there comes an irresistible influence, that in his words there is a majesty before which he does not argue but fall down to worship? When we and all the generations read the words of Jesus, we feel it is woe to the man who attempts to differ from him. We feel that the man who criticises Jesus opens himself to the criticism of the world. The world knows and feels with that feeling and that knowledge which is deeper than analysis and inexpressible to its full extent in words, knows and feels that in the Holy One of God we have the final authority for our conscience and our lives. "We have believed and know that thou art the Holy One of God."

Observe in the next place that the Apostle Peter says also, "Thou hast the words of eternal life," and yet, when he wants to speak fully about the matter he comes to the person of Christ himself, saying, "To whom shall we go?" Christ stands in the Christian religion, to the Christian heart, in a relation in which no other teacher and no other man who has attempted to found a religion stands towards that religion. Every other man who has ever founded a religion has been a teacher and said that he had the words of truth—words of eternal life, if you will. But every man who has taught a religion has known that he would pass away; that if they followed him for generations it would be by remembering him afar off; that when he was dead they would talk about him, the time when he lived and the importance of treasuring his sacred words. When a man has thus been the founder of a religion, of a system, he has always known that his own person must be less than his system, if his system had any good at all; that his own character fell below his teaching, if his teaching had any value in it; and he has told men, therefore, of the heights which lay beyond himself. He has urged them to travel up those heights and find the truth, scale those mountain tops and behold the clear heavens uninterrupted above them. "I die here at the bend of the hill. I am to be

buried here half way up the mountain. The generations are coming that shall stand yonder, the characters are yet to be formed that shall, away on those distant peaks, find nothing between themselves and the perfections of eternity." So have they all felt, so some of them have spoken. Is it so with Christ? Was he buried at the bottom or half way up in a valley, secluded and beautiful? Or where, where did he stand? Up on the mountain top. And hence his message to the world is and can only be, "Come, come unto me." Christianity is the person of Christ and our relations to him. Christianity for Peter is not the number of sayings that he can remember and write down on a bit of parchment and show to his friends and say, "There is our religion." That is not his religion. His religion is to go and bring those men to Christ and say, "Now, look at him, the Holy One of God. Attach yourself to him, the Holy One of God. God and open your heart to him who opens his heart to you, the Holy One of God."

"Thou hast the words of eternal life," the apostle said. Christ had lived before them, the Holy One of God, and they had come gradually to discover that the Holy One of God has an eternal life in his very person. You can not conceive of the Holy One of God as a perishable quantity. You can not for a moment conceive of the Holy One of God being cast back by God into nothingness and oblivion. The idea is impossible, ungraspable! It shocks our moral sense. It puts nonsense into history, darkness upon the name of God who is light himself.

There is then this other amazing and thrilling fact concerning those disciples and their discovery, that when they came to apprehend that Jesus was the Holy One of God, they came gradually to behold him as the eternal life. Where did he come from? Up from the fountains of human life? Can you account for Jesus by ordinary evolution? Can you trace him back in the holiness of his spirit to the beast and the brute and the tiger? Can you go back there and find the roots of the being and person of the Holy One of God in those "resident forces?" Can you confront the law of heredity that has reigned over our race and will reign over it to the very end, and say that the Holy One of God came entirely out of a race that was corrupt and sinful and degraded, that the conscience which never had a stain was inherited from the consciences that were stained through and through? That would be a most astonishing miracle. The miracle of unbelief at that point is far harder for me to believe than the other miracle that Christ came out of the presence of God and that there was that element in his life which is the eternal life itself. When those men walked and talked with him and began to look in, as it were through the windows of his words, upon the secrets of his soul, the inner chambers of his life, they beheld it glistening and flashing with the Eternal itself, and they knew that he was the Holy One of God because in him there was—there is—eternal life. Now, what must come from that man? All the words that flow from that man come out of this holy, eternal self. They come out of this conscience of his, this mind of his, this inner life of his which is all God and from God and is going unto God, so that his words are words that pulsate and are filled with eternal life.

"Thou hast the words of eternal life," the apostle says. "We believed and knew and have come to know more and more that thou art the Holy One of God." No wonder that the apostle cries, "To whom shall we

go?" Could Peter dare to go back now to the synagogue and listen to a scribe teaching about phylacteries and sacrifices and the tests for the spotless lamb and the methods of purification and that sort of thing? Would it be tolerable for the men who had lived with Jesus to go away and listen to any other kind of teacher and worship in the presence of any other kind of religion than that given to them by the person of Jesus Christ? To go away from Jesus is to go away to emptiness; it is to go away back to fishing and merchandise. To one who has been driven away from Christ the heavens have grown black above and the fair earth a desert, for there is no teacher to tell him of any God in whom he can believe as he believed awhile in Jesus. Religion to him has become empty and meaningless. That is a reason why I always stand in utter amazement in the presence of people, of whom there are a good many around us, who are seeking after other religions. When I see a man or a woman with some gift of intelligence and some education going in for theosophy as a religion—and I shall not name any others—going in for any one of these dozen or more attempts at religion that people profess to be founding, or seeking rest in, it always comes back upon me as a kind of shock when I say to myself, That man, that woman is exchanging that for Jesus Christ, is preferring that to Jesus Christ. That man, that woman, is actually imagining that these people, who, without being crucified, are founding new religions, have something to say that is deeper, greater than Jesus Christ, something to do for a man which he has failed to do. Oh! the pity of it! There is only one way of accounting for it; and that is the simple and obvious one that these people could not use the words of Peter, "We have believed and know that thou art the Holy One of God." To the man who once has had that experience and over whose life since it has shed something of its light, it is like a burning shame even to consider possibility of going anywhere else to Mr. or Mrs. So and So, with an address in Boston or Chicago, in exchange for Jesus Christ.

My friend, I want to ask you whether you in your own character and heart have made his acquaintance. You know a great deal about him or a very little about him, but you know all that he wants to teach you just now if you know him, the quality of his person, of his character, with your own heart; if you know that he is the holy one of God, your Lord and your Savior. Do you know that? Is it an experience to you that belongs to your conscience, to your affections, to your will, to all that is real in your human nature? Then you know the defiant and the despairing meaning of those words with which Peter first met the question of Jesus, "To whom shall we go?"

Because the world is very stern;
Because the work is very long;
Because the foes are very strong,
Whatever side I turn:

Because my courage ebbs away;
Because my spirit's eyes are dim;
Because with failures to the brim
My cup fills day by day.

Because forbidden ways invite;
Because the smile of sin is sweet;
Because so readily run my feet
Toward paths that close in night:

Because God's face I long to see;
Because God's Image stamps me yet;
Oh! my Thy Passion, Christ, forget
Me not, who fly to Thee! —*British Weekly.*

BIBLE SCHOOL.

A NEW HEAVEN AND A NEW EARTH.

Lesson for June 23: Rev. 21: 1-7, 22-27. Golden Text: Rev. 21: 7.

And I saw a new heaven and a new earth; for the earth were passed away: first heaven and the first and there was no more sea.

2. And I, John, saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband.

3. And I heard a great voice out of heaven saying, Behold the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God.

4. And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain; for the former things are passed away.

5. And he that sat upon the throne said, Behold, I make all things new. And he said unto me, Write; for these words are true and faithful.

6. And he said unto me, It is done. I am Alpha and Omega, the beginning and the end. I will give unto

him that is athirst of the fountain of the water of life freely.

7. He that overcometh shall inherit all things; and I will be his God, and he shall be my son.

22. And I saw no temple therein; for the Lord God Almighty and the Lamb are the temple of it.

23. And the city had no need of the sun, neither of the moon, to shine in it; for the glory of God did lighten it, and the Lamb is the light thereof.

24. And the nations of them which are saved shall walk in the light of it; and the kings of the earth do bring their glory and honor into it.

25. And the gates of it shall not be shut at all by day; for there shall be no night there.

26. And they shall bring the glory and honor of the nations into it.

27. And there shall in no wise enter into it anything that defileth, neither whatsoever worketh abomination, or maketh a lie; but they which are written in the Lamb's book of life.

sequence. I know hosts of people who spend enough time on their feelings, conditions and pride to conquer every sin that they meet in daily life, but they leave off contesting to overcome in order to nurse their pride that has some way been hurt, which was the very thing that ought to have been hurt, and they spend days in trying to restore it to its former eminence. These are those who are daily contending for dignity, personal justice and respect—just like the dog scratching up the mole. None of these things are worth contesting for. God wants us to overcome the heart sins, to put down self, to throw out pride and to bring in humility, kindness and service. If we are hurt, if things do go wrong, if we cannot have our way—that is all right. If we belong to God and are trying to overcome self, everything that happens in our pathway, both the pleasant and the unpleasant, shall be for our good, for God himself has said so. Care for none of these things, but only care to overcome, not others, but ourselves, and then the promise is "I will be his God and he shall be my son." It is certainly worth working for and God is able to perform what he has promised.

Our Father, as we contend for personal righteousness, stand by us and give us thy strength or we shall not overcome. Amen.

A CHICAGO TEACHER'S NOTES ON THE LESSON.

Eliaz A. Long.

For time and symbolism see notes on previous lesson. In no part of this book must we lose sight of the prominence given to the figurative over the literal.

Purpose of the Lesson.

This sublime portion of Scripture relates to heavenly conditions. It is not necessary to spend much time discussing an unimportant question that meets us at the outset. Does the horizon of the lesson take into view the ideal life in Christ on earth; or is it limited to the glorified state beyond the bounds of time; or does it include both? What this Scripture does present is a glorious insight into new conditions that attend the descent of heavenly things and correspondingly the absence of sin and its awful fruitage. That it contemplates the ultimate good of our noblest Christian aspirations cannot be doubted. It can hardly be overlooked that no intimation is given of one thought pertaining to the life beyond, which is treasured with the sweetest anticipation in every Christian heart. It is that of the future meeting of our own precious ones who have gone before (2 Sam. 12: 23), and the personal recognition of all the faithful saints now beyond the grave. To these heart longings Jesus himself responded. (Matt. 17: 3; Luke 13: 28; 23: 43.) Such absence may give some strength to the view, that the lesson primarily is designed, to afford but a clearer conception of the first or earthly stage of heavenly existence, and as such to serve as a type of the "far better" (Phil. 1: 23) things beyond. It must be true that every previous object of earth (Chap. 21: 18, 21) and especially the beauty of holiness, is a type or foretaste of the eternal felicity. May we not, then, without lessening by a fraction, the ultimate heavenly idea associated with these verses, receive therefrom help to so augment our present-day, heavenly experiences that we shall be eternally richer thereby? There can, moreover, be only profit in observing another remarkable fact. It

FIVE MINUTES' SERMON ON THE GOLDEN TEXT.

By Peter Ainslie.

He that overcometh shall inherit all things and I will be his God, and he shall be my son.—Rev. 21: 7.

Life is a contest. Obstacles lie about us on every side and the straight path is not the smooth path. Life seeks to be supreme, but every step for supremacy is contested. The weak, like a worm surrounded by a ring of fire, shrink back and die; the brave cut their way through the fire. God has said: "When thou walkest through the fire thou shalt not be burned; neither shall the flame kindle upon thee." A child entering school is studying to overcome ignorance and in every undertaking in life one must overcome something in order to be something. Battle grounds must always lie in the wake of the victor and wrecks must mark his pathway—not his wreck, but the wreck he has made of obstacles. There is a star-shaped flower in Siberia that blooms only in January. Its white petals are covered with glistening specks that look like diamonds. A Russian nobleman took some of the seeds to St. Petersburg and planted them and on the coldest day in the year they pushed aside the snow and ice and burst into full bloom. There are people that this world has tried to freeze out and snow under, but by the grace of God they push aside every obstacle and burst forth the sweetest bloom right in the face of their enemies. They are set to overcome and their obstacles are apparently steps to higher things. What ordinarily would defeat others they turn into success. They do not stop to murmur, to pick a quarrel, to get even with somebody or set their tempers wild. They know only one thing, and that is to overcome. Most people are like a dog I knew once that rarely started on a fox trail but that he would start up a rabbit and he would leave the fox for the rabbit trail, or, if he treed a squirrel, and noticed the ground being raised by the boring of a mole, he would immediately leave the squirrel and start scratching for the mole, and that dog was of very little con-

is that of the harmony existing between this lesson and those other parts of Scripture, which teach that the heavenly life truly begins when we receive the Heavenly One, even as God "hath blessed us with all spiritual blessings in heavenly places in Christ." (Eph. 1:3; Heb. 3:1; 6:4.)

V. 1. Heavenly Newness. "I saw." It is John who is speaking of what he saw in vision. * * * "New heaven and new earth." The subject of a renewed heaven and earth is not a new one in the Scriptures. Heaven as well as earth had been polluted with sin. Chap. 12:7, 9; Jude 6. In Isaiah 65:17-25 there is a nearly parallel description to this; with the scene laid where common occupations of life go on. See also Isa. 66:22; 2 Pet. 3:13. But this theme of heavenly newness in various aspects is one in which the Bible abounds. Christ taught of a new commandment (John 13:34), and a new birth (John 3:3-5). We also are taught about a new spirit (Ezek. 18:31; 11:19; Rom. 7:6); the new creature (2 Cor. 5:17; Gal. 6:15); new man (Col. 3:10); new life (Rom. 6:4); new tongues (Mark 16:17); new hearts (Ezek. 18:31); new song (Psalm 40:3; Rev. 14:3) and in to-day's lesson of a new heaven and earth. Can we wonder that the inspired apostle can say, "Behold all things are become new?" 2 Cor. 5:17. As Jesus the source thereof is the same yesterday, to-day and forever so this newness will continue forever. * * * "First heaven and earth pass away." In the previous chapter, verse 11, the heaven and earth are referred to as having "fled away." Always when heavenly newness is possessed "old things are passed away." 2 Cor. 5:17. In the Revelation "new" refers not to time but always to a new aspect or character. * * * "There was no more sea." A symbolic expression, doubtless, for Chapter 22:1, 2 implies the presence of a large area of water. The sea is an emblem of the unruly and troubled peoples of earth. Isa. 57:20. It is the source from which the blasphemous beast of Chapter 13 had its origin.

V. 2. Bride of God. "Saw the holy city." The earthly Jerusalem is spoken of as the holy city in Neh. 11:1. Let us in our classes think of a city that is filled only with people who are "new creatures in Christ Jesus" and who "hate every false way." Psa. 119:128. * * * "Holy * * * New Jerusalem." Writers of all schools of interpretation are agreed that this new Jerusalem is a figure of the true church; as such, without spot or wrinkle, it is Christ's bride. Eph. 5:23, 27. * * * "Coming down from God." The text indicates that this holy city is to be established under divine rule. From the Gospel of John we learn that Jesus came down from heaven (John 3:13); from James, that heavenly wisdom, and every good and perfect gift cometh down from the Father of lights. James 3:17; 1:17. So here is indicated the same source for the new Jerusalem. Elsewhere it is stated that we even now "Come unto the city of the living God the heavenly Jerusalem." Heb. 12:22. See Gal. 4:26; Heb. 10:22; Rev. 3:12. * * * "Prepared as a bride." A familiar and striking figure of that which represents the best that eager love can prepare. In Psa. 46, the bird's attire is symbolic of the purity of character belonging to the church. * * * "Adorned for husband." The relation of the Lord to humanity under the figure of bridegroom and bride is common throughout the Scriptures. See Chap. 19:79. It indicates relations the closest, tenderest, and most harmonious possible; the very reverse of the sinners' rebellion against God. A meek and Christlike spirit is the adorning that is acceptable with the Heavenly Bridegroom. 1 Pet. 3:4.

V. 3. God's Dwelling Place. "A great voice out of heaven." A voice repeatedly mentioned in this book. The heavenly voice always is great for its themes and aims are great. * * * "Behold tabernacle of God is with man." See Ezek. 37:27. A picture taken doubtless from the conception of Jehovah, as a resident of the old Jewish tabernacle. * * * "He will dwell with them." In the completest sense for sinfulness will no longer separate from God. Isa. 59:2. But God dwells with us now; we are his temple, as shown by 2 Cor. 6:16, etc. Too often our imperfections of vision, and of flesh, obscure the fact. John 14:23. * * * "Shall be His people." The word "people" here is plural (R. V.) denoting nations. * * * "And shall be their God." For God to be our God, dwelling with us, that truly is heaven; for "they that know not God" to be punished with separation from the presence of the Lord, that is hell. 2 Thes. 1:9.

V. 4. Devil's Works Destroyed. "Shall wipe away all tears." All sin and tears have their source in the devil, whose works Christ came to destroy. 1 John 3:8. When sin is gone all tears will be wiped away. They that sow in tears shall reap again in joy. Psa. 126:5, 6; Isa. 25:8; 65:19. * * *

"There shall be no more death." This truly is a mark of the eternal abode. But shall we say the words apply only to a time beyond the grave? With the Christian there is no more death in the true sense. Jesus says, "If a man keep my sayings, he shall never see death" (John 8:51) because he "is passed from death unto life" (John 5:24); such a one "shall never die. Believeth thou this?" John 11:26; 1 John 3:14. * * * "Neither sorrow nor crying." Mourning for the dead as in the experience of acts of violence mentioned in Chap. 13:10, 17; 2:10; see also Exod. 3:7, 9; Esther 4:3. One object of Christ's coming was to remove the cause of tears. Luke 4:18; 7:13; 8:52. * * * "Neither any more pain." Pain is another accompaniment of sin. That disease and pain even now are disappearing we all know. The time was, for instance, when smallpox depopulated almost entire cities; to-day there are few deaths from this cause. Thanks to the discoveries of Christian civilization pain now is almost wholly within the control of physicians. * * * "Former things are passed away." The devil, the author of all evil, is a bruised and conquered foe (Gen. 3:15); at the worst his power is shorn, has passed away. He may war against the saints, afflict them, persecute them, kill them, but their true spirit life is beyond his reach. Already they have passed through the first or spiritual resurrection (Chap. 20:6) into the spirit life.

V. 5. Commission Repeated. "He that sat upon throne." The "throne of God and the Lamb." 22:1; 3:21. He now confirms that which the heavenly voice, in verse 3, had proclaimed. * * * "Said behold, I make all things new." Probably the change implied is as that of the new plant or tree from the seed. 1 Cor. 15:37, 38. * * * "Write for these words are true." A statement in substance several times repeated in this book. See Chap. 1:4. * * * "True and faithful." True refers to the statement; faithful to its fulfillment. As we look upon all that was written, doing so in the light of a symbolic picture of the conflict between truth and error, this book continually fulfills its noble mission as a book of hope and comfort to the church.

V. 6. The Invitation. "He said * * * it is done." The Throned One speaks. On the cross Christ has said "it is finished"; that was the beginning of the heavenly blessings in Him. * * * "I am Alpha and Omega." Christ is the beginning and end of heaven to human beings. * * * "Will give unto him that thirsts." "Blessed are they that do hunger and thirst for they shall be filled." Mat. 5:4. And again, "If any man thirst let him come unto me and drink." John 7:37. This was beautifully illustrated in the case of the Samaritan woman. John 4:14, 29. * * * "Fountain of the water of life." What is this fountain? It is the exhaustless supply of "joy unspeakable and full of glory" (1 Pet. 1:8) given to all who truly have "passed from death to life." 1 John 3:14. * * * "Freely." Beautifully set forth in Isa. 55:1, 2.

V. 7. Condition and Promise. "He that overcometh." John is the "overcometh" apostle. He shows that Christ "overcome the world" with its tribulation. John 16:33. He writes, "Whatsoever is born of God overcometh the world." John 5:4, 5. Again unto young men, strong, because the word of God abideth in them "ye have overcome the wicked one." 1 John 2:13, 14. * * * "Shall inherit all things." "These things" R. V. Are you lacking many seemingly desirable things in life? It is yours in Christ to advance to the enjoyment of all the things here set forth.

As in our last lesson the church in tribulation was represented by golden candle sticks, so in verses 8 to 22 we see the glory of earthly treasures is exhausted, in order that the thought of the beauty and splendor of heavenly conditions may be impressed. By Isa. 54:11-14, there is seen the employment of earthly treasures to set forth the righteousness, peace and joy in God. See Job 28:15, 19.

V. 22. God Is a Spirit. "No temple therein." Spiritual worship, apart from temple and ritual, is clearly illustrated in John 4:20, 24. * * * "For the Lord God and the Lamb." The name "Lamb" symbolizes the meek and innocent character and the propitiatory sacrifice of Christ. In the coming of the Hope of Israel every aspiration and longing of the human heart was accomplished and all the glorious prophecies of Messiah's triumphs in the Old Testament were fulfilled. * * * "Are the temple of it." This new city was all temple; a temple not made with hands. Acts 7:48; 17:24; 2 Cor. 5:1.

V. 23. The Heavenly Light. "No need of the sun * * * moon." It is not said that these were absent. When Paul and Silas were suffering sore tribulation in the Roman prison, even that place was conformed into a heavenly place. Eph. 1:3. The gospel dispensation is the dispensation of light. 1 John 1:5, 7. God is light. 1 John 1:5. Jesus is light. John 8:12. The true church is a light. Phil. 2:15. True Christians are lights. Matt. 5:14. * * * "And the Lamb." Christ in an especial sense is the Light of the world. He is light for all

darkened lives; the light of civilization; of political freedom; of missionaries in the slums and among the darkest heathen lands.

V. 24. I Am the Way. "Nations shall walk in it." The words, "All they which are saved," are not found in the best manuscripts. Shall walk represents an active state. In Chap. 22:3, 4 it is said "They shall serve him and shall see him. * * * And the kings of earth." John informs us in Chap. 1:6; 5:10 that Christ hath made all believers kings and priests. The kingdom over which we reign is within ourselves. Luke 17:21. Earthly kings who become possessed of this heavenly newness will be included in the heavenly state. * * * "Bring their glory." As did the Queen of Sheba and others to Jerusalem. The glory of our own true living can add to the glory of the Celestial City.

V. 25. No Darkness. "The gates shall not be shut." As in the case of Jerusalem, to keep out robbers and enemies. Christ himself represents the door into the heavenly city, a door now always open. John 10:7, 9. * * * "No night there." Symbolic language and which may have no reference to an actual absence of the splendor and glory of the night. The Scriptures repeatedly convey the idea of stars in the world of glory. Dan. 12:3; 1 Cor. 15:41. * * * "No night" of the soul more likely is the meaning. Darkness is the Scripture emblem of sin, sorrow, trouble, pain and death. See Col. 1:13; Heb. 12:18.

V. 26. Glorious Gospel. This verse is largely repetitional of verse 24. The evangelical prophet had foreseen the time when "the Gentiles shall come to thy light and kings to the brightness of thy rising." Isa. 60:3.

V. 27. God's Pledge. "No wise enter * * * anything that defileth." There is in it no sin; this and its source and action were destroyed. Chap. 20:10, 15. * * * "Maketh a lie." The lie is specified as if it was the very synonym of defilement and abomination. And so it is. There can be no good conscience or character or salvation to the makers of falsehood. Lying is an awful sin. * * * "Written in the Lamb's book of life." The eternal record of character. Contrast this with Chap. 20:15. God desires that all names shall be written there. John 3:17.

The verses that follow show by symbol the presence of positive elements of happiness. The volume of a flowing river; the frequency of fruit-bearing, not once a year, but, "every month"; the variety, of twelve manner of fruits. The book ends with the prayer, "Even so, come, Lord Jesus, come quickly." Let this prayer never die from the lips of man or child.

CHRISTIAN ENDEAVOR

Charles Blanchard.

WHAT TEMPERANCE WILL DO.

(A Temperance Service.)

Topic for June 23: Ref. Rev. 21:1-7.



It seems odd enough to find this revelation of the new heaven and the new earth given as our Scripture lesson for a temperance service. Yet it is suggestive.

"No More Sea."

If the expression, "No more sea" only read "No more saloon," the reference would be more in point. There is something striking in the statement that there shall be no more sea. The ocean is symbol of instability, of unrest. These things shall not be in heaven. In another place the revelator speaks of beholding a "sea of glass" before the throne. This is not a contradiction, but a confirmation. It is symbol of peace—perfect peace.

"No Saloon in Heaven!"

The very thought of a saloon in heaven shocks us. Doubtless the most degraded keeper of the vilest den on earth would have a qualm of misgiving at the suggestion of a saloon in heaven. The very thought is enough to show us the abnormal state of the individual and public mind which causes multitudes to regard

the presence of the saloon on earth with such little concern. The total separation of earth and heaven in our thought accounts for much of our lack of private and public conscience on the saloon question. We need a readjustment of our spiritual vision. We need a quickening of our moral sense to see the inconsistency of countenancing the saloon on earth, while seeking to bring in the better conditions which John foresaw.

Heaven Here.

This Scripture has always seemed to me to intimate that heaven—our heaven—is to be on this sphere. The new heaven and the new earth take the place of the first, which "were passed away." This is confirmed in the words: "I, John, saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband. And I heard a great voice out of heaven, saying, Behold the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God."

A Hint to Reformers.

The new city is to come down from God out of heaven. Municipal reform must come down from above. It is like the new birth. In fact, it will come just as fast and no faster. There is just one cure for sin—regeneration. But, like Nicodemus, we are slow to understand what that means. Redemption will come to society when regeneration comes to the individual. I have less and less confidence, with every fleeting year, in reformatory measures. I am not a pessimist. He can not be such who reads, albeit with tear-dimmed eyes, this twenty-first chapter of Revelation. But what we need, dear brethren, in the ministry of the Gospel of God's grace, and dear endeavorers, in our blessed band, is not more organization and plans and methods—not reformation for the individual, for the church, for the city, for society—but regeneration. Life! Life! It is the Gospel way, it is God's way. "Behold, I make all things new!" It is the voice of him that sitteth upon the throne. And because he has spoken it I believe it will be. But when will it be, and how will it be? It will be when the former things have passed away.

"The Former Things."

"There shall be no more death, neither sorrow, nor crying, neither shall there be any more pain." These are among the former things. And along with them will go the saloon—one of the chief sources of the world's utter wretchedness and unuttered woe. With them will go also, "the fearful and unbelieving, and the abominable and murderers and whoremongers and sorcerers and idolaters and all liars." While we oppose the saloon, let us make a clean sweep of the whole business! This is regeneration. Thus the former things shall pass away, and all things shall be made new. This is worth living, striving for!

Christ's heart was wrung for me, if mine is sore;
And if my feet are weary, His have bled;
He had no place wherein to lay His head;
If I am burdened, He was burdened more,
The cup I drink, He drank of long before;
He felt the unuttered anguish which I dread;
He hungered Who the hungry thousands fed,
And thirsted Who the world's refreshment bore.
If grief be such a looking-glass as shows
Christ's face and man's in some sort made alike,
Then grief is pleasure with a subtle taste:
Wherefore should any fret or faint or haste?
Grief is not grievous to a soul that knows
Christ comes,—and listens for that hour to strike.
C. ROSSETTI.

HOW TO STUDY THE EPISTLES OF JAMES, JUDE AND PETER.

[Supplementary to the C. R. reading courses.]

(Continued from last week.)

Story of Jude.

The story of James is also the story of Jude as to his relation to Jesus. He became a traveling evangelist of the new faith. A plausible suggestion as to the destination of the epistle is that it was written to church in Syrian Antioch. It is a burning protest and warning against the heathen impurity that seemed to threaten the life of the church. He gives examples of the dangers of sin and faithlessness, 5-7, rebukes the daring impiety of the men who were troubling them, 8-10, and pronounces their doom, 11-14. He exhorts his readers not to be like them but to be built upon the true foundation, 16-21. He closes by commending them to God. These unique epistles bear a needed message to the individual and to the church of to-day.

Peter's Vision Broader.

Peter had a wider and a clearer view of the new faith than James had. Peter was a Jew, but with the advantage of Joppa visions and Gentile associations. His loyalty to his Lord led him far from his Jewish narrowness. His epistle marks a great advance from the spirit of James.

Peter is always a picturesque character, as a man, a disciple, an apostle, an apostolic writer. His epistle sparkles with memories of the days he spent in the company of the disciples with Christ. You are reading the Revised Version with references. It will be a part of your study of these epistles to note this characteristic.

He writes to his brethren who are scattered abroad. They are in great trial. Note the references in the different chapters to the sufferings they are bearing. Do not hesitate to use the pencil in marking your text. In each chapter reference is made to the suffering. Make a catalogue of the sufferings.

He comforts them with the thought of fellowship with the sufferings of Christ. Note this in two passages, one in the second, and one in the fourth chapter. He also refers to it in the third chapter. The purpose of the suffering of Christ is the explanation of the suffering of His scattered people, scattered in the midst of a hostile world as Christ, they might exercise a ministry. This is the thought in the second chapter.

The unfolding of the character of this ministry in the second chapter reveals at once the Jewish feeling of Peter and his grasp of the worldwide purpose of God through the followers of Christ. Christ's people are dispersed as the Jews were once dispersed, to be ministers of the truth of God to strange peoples who otherwise would never be touched by it. As the Jews were to be a priestly nation, so we are to the world a royal priesthood. This is the thought of the second chapter. Here you will notice in the margin, references to the Book of Leviticus. This was the ritual of the Jewish priest. We can not well understand our priesthood if we are ignorant of the teaching of the Book of Leviticus. Holiness was enjoined upon the Jewish priest. It is also the first qualification of ourselves as royal priests.

The best commentary on the First Epistle of Peter is the Book of Leviticus. I wish you to read it in connection with this epistle. That you may do so intelli-

gently, I give you the outline of the book as given in the Modern Readers' Bible. Law and Ritual of Offerings, Chs. 1-7. Law of the Consecration of the Priests, Chs. 8-10. Law of Purification and Atonement, Chs. 11-16. The Covenant of Holiness, 17-26. Vows and Tithes, Ch. 27. In the nineteenth chapter, holiness is the characteristic of every relation of the life of the Jew. It is not surprising, then, to return to the epistle and note admonitions to holy living on the part of Christians in relation to rulers, servants to masters, wives to husbands, husbands to wives, brother to brother.

What an exalted conception of our calling in Christ. Scattered in the world yet not of it. Suffering, striving to realize holiness, that we may be royal priests on behalf of those without the sanctuary, as was the ancient priest, as was the Jew to the nations, as was Christ for the world. How near to Christ it brings us. How worthy it makes us to understand the name "Christian," and how we should "glorify God in this name!"

The Second Epistle of Peter may best be studied with the help of two words as an index to the thought of the writer, warning and exhortation.

Decatur, Ill.

A POINT FOR SUNDAY SCHOOL TEACHERS.

C. Percy Leach.

I listened on a recent Sunday morning to the annual report of the United Church of New Haven, rendered by their venerable pastor, Dr. T. T. Munger. The report for the most part was not especially remarkable; but Dr. Munger made one point, in speaking of the Sunday school work in his parish, that struck me as being very timely indeed.

The Sunday school showed a slight decrease in average attendance compared with the previous year. The pastor explained that this decrease was due to the disbanding of the men's class. The class disbanded, to use his own words, "because the leader explained rather than taught the lesson."

I consider that a correct diagnosis of a prevailing malady. Many a leader will find in that statement the explanation of waning and sporadic attendance. It is a comparatively easy thing to explain, but it is exceedingly difficult to teach. A lazy, listless person may explain; a lazy teacher is an impossibility. It takes diligent, painstaking study to be a teacher. We are pressed for time during the week; on Sunday morning we rush into Sunday school, not knowing what the lesson is, but assuring ourselves that we can say something. If everything else fails we can fall back upon a description of the temple, an explanation of some Jewish custom; or we can give a section of Jewish history.

So much time is often wasted in explaining the setting of the truth that the truth which ought to be explained and enforced is neglected.

The few moments a teacher stands before a class are inestimably precious. Let them not be wasted in considering the husk of truth. Get at once to the kernel; give to the old truth new flavor from your own experience. Teach more and explain less. Nothing will help more to increase attendance and interest in the Sunday school. Explanations are from the head, teaching is from the heart.

Yale University.

THE QUIET HOUR.

(The International Bible Reading Association Daily Readings.)

By the Rev. Alexander Smellie, M. A.

JESUS APPEARS TO THE APOSTLES

Monday—John 20. 19-29.

In the room where the disciples were gathered, the doors being shut for fear of their enemies, Jesus showed Himself to them; and, standing in their midst, he said, "Peace be unto you!" It was no empty greeting. Along with his salutation went his gift. A twofold gift it was, and a double peace—the peace of his finished work, the peace of his abiding presence.

So, at conversion, he comes into the chamber of my heart, his blessed fingers undoing the bars which have kept him out too long. Perhaps he needs to break the door down, so rebellious the soul is which is lurking behind. But one thing I know, Jesus is here. He is in the midst of my being and life. And I am glad because I see my Lord.

Tuesday—Luke 24. 36-48.

"A spirit hath not flesh and bones," and Jesus has both. Having passed through death, and emerged on the brighter side of it, he keeps my human nature still. There is a world of strong consolation in the thought.

It tells me that he has lost none of his comprehension of my needs. When I am tried and troubled he feels it. When I am in pain he is not oblivious of my sorrow. When I require succor he knows exactly the aid to send. He is my kinsman.

And it tells me that my humanity is capable of the highest things. Not only in his estate of humiliation does Jesus clothe himself in my bodily nature, but in his estate of exaltation, too. He is not ashamed, in the midst of the celestial glories, to be my brother. Ah, surely, there are the greatest things in store for me.

Wednesday—1 Corinthians 1. 1-11.

"Some," says Paul, "are fallen asleep." It is a beautiful conception. It is a fine phrase.

If I only fall asleep, my heart will live on. The man who slumbers has not ceased to be the man he was. And when life is over here I do not sink into nothingness and forgetfulness. My Lord lives, and I live in fellowship with him.

If I only fall asleep my hands will have a pause and relief from labor. It is not that I am tired of my Master's work, but often I am tired in its prosecution and fulfilment. It will not be an unwelcome moment when Jesus bids me rest awhile. And, during my sleep, he will refresh body and spirit in wondrous ways, so that, when I awake, I shall run and not be weary.

And if I only fall asleep, my eyes will open and will see the King in his beauty. Sleep is merely a parenthesis—it is nothing more than that. I shall be up again in the everlasting morning, and Christ will be the first sight I see, and the best.

Thursday—1 Corinthians 15. 12-22.

The resurrection of the dead may be a profound mystery, but it is no less a certain and glorious truth.

There is the assurance of reason. Something within me tells me that I was not made to die. God, I feel, would not have endowed me with such capacities and aspirations, would not have led me so far along the paths of knowledge and achievement, would have made me contented with smaller things, if there were no future world and no eternal life.

And there is the assurance of promise. Old Testament and New alike bring me many satisfying words about the "country afar beyond the stars." They say to me, "Thy dead men shall live," "At thy right hand

are pleasures for evermore," "He that liveth and believeth in me shall never die."

Best of all, there is the assurance of fact. Christ is raised from the dead. Christ has passed through the grave, and has come forth into that land where there are no graves. And when I link myself with him, I share in his glory and honor and immortality.

Friday—Acts 2. 22-36.

It is sad to live in a world where death is so rife. I see its dark depths swallowing up my dear ones. I know that before long I shall pass into its shadow. Life, with all its temptations, all its anxieties, all its pains, is good and pleasant to those who know the riches of God's love. It has many golden gates that open into the eternal light. There is the Sabbath. There is the worship of the church. There is the Bible. There is secret prayer. There is the comradeship of kindred souls. There is all that inner spiritual power which the Holy Ghost gives. Death is terrible because it snatches me from these.

But there is a divine deliverance. My flesh, even in the grave, shall tabernacle in hope. My soul, like my Lord's human soul, shall not be left in Hades. I may die, I ought to die, not as a captive taken prisoner against my will, but as an invited guest going forth to meet my Bridegroom. I should have within me, clear and vigorous, the hope of the world beyond the sepulchre. And so for me the last enemy should be destroyed.

Saturday—Acts 13. 26-37.

Christ suffered, and Christ reigns.

He drained the cup of grief and shame. "Though they found no cause of death in him, yet asked they of Pilate that he should be slain." But what followed? Resurrection, revival, ascension, dominion. "He whom God raised up saw no corruption."

Very blessed for Jesus himself was his tasting death. It was the beginning of his rule as our Savior. Before he came to our world at all he had been a King, King in virtue of his inherent Godhead and majesty. But, now he is King in a new sense and over a freshly acquired realm. He has gained a people for himself. He has purchased me, and tens of thousands more, for his possession. To-day the crown of redemption glitters on his brow.

And very blessed it is for me that he tasted death, and passed through it to victory. His experience is the pattern of the spiritual resurrection he gives me from the sepulchre of my sins. He endows me with the new life of acceptance, of holiness, of trust and joy—the new life whose goal is heaven and the sight of himself.

Sunday—1 Peter 1. 1-9.

To "strangers" St. Peter writes his Epistle—to those who confess that they have no continuing city here, and who seek one to come.

It will be well if I feel that the Epistle is designed for me. Do I cultivate the spirit of the stranger? Are my interests elsewhere? Is my home elsewhere? When the soldier of the Swiss Guards hears in another land than his own the rude melody which gathers the cows back from their pastures on the lower slopes of the Alps, he is so filled with what the Germans call the Heimweh, the yearning for home, that he casts down his sword, and tears off the foreign livery, and renounces his claim for wages in order to hurry back to his beloved mountains. It will be a good thing if, when Peter speaks to me about the incorruptible inheritance, I see its towers and palaces rising above the mists of time, and embrace it with outstretched arms, and call myself a wayfarer and a pilgrim until I reach it, for here.



BOOKS...

Jesus Christ and the Social Question. An Examination of the Teaching of Jesus in its Relation to Some of the Problems of Modern Social Life; by Francis G. Peabody.—The MacMillan Co., N. Y.

This book is distinguished alike for maturity of thought; for clearness of insight; and for practical suggestiveness. It is one of the sanest treatments of the social question that has yet appeared. The framework of the book is simple; as is seen from the table of contents, which is as follows: "The Comprehensiveness of the Teaching of Jesus;" "The Social Principles of the Teaching of Jesus;" "The Teaching of Jesus Concerning the Family;" "The Teaching of Jesus Concerning the Rich;" "The Teaching of Jesus Concerning the Care of the Poor;" "The Teaching of Jesus Concerning the Industrial Order," and "The Correlation of the Social Questions." The following are some of the leading thoughts of the book: The prime purpose of Christ is the redemption of the individual, and the redemption of the individual, the method of the redemption of society. The social order is the product of personality; and personality when renewed always fulfills itself in a new social order. In the life and teachings of Jesus the ideal social order is disclosed. The phrase which designates this ideal social order is "the kingdom of God." The kingdom of God is in the world, but not of it. It originates within a change of heart; it is realized in love working for righteousness. On the inner side it is a divine rule, on the outer side it is a divine realm. Professor Peabody is an opportunist. The opportunist as he describes him, "is not necessarily a time-server; he may be simply a reformer who uses each opportunity as it arrives. The opportunist has no definite or final program, but is ready to use any means which for the moment appears practicable. He feels his way through what is immediately possible toward the end which he desires."

"The Gospel of the Atonement," by Archdeacon Wilson; MacMillan & Co., N. Y., is not a new book, but it is not very widely known in America, and attention is now called to it because it presents a thorough-going attempt to interpret the atonement of Christ in harmony with the doctrine of the divine imminence. Beginning with the principle that "all that is essential in religious belief can be sufficiently verified by ethical experience" the writer goes on to show that all theories of a transactional atonement, founded upon the divine transcendence, being outside the sphere of consciousness cannot be verified. The position taken is that the only adequate doctrine of the atonement is that which tells us how

Christ saves us by giving us his life. Revelation authenticates itself in experience by the transmission of life through truth. The fact that "Christ has infused new power into the world which has enabled myriads to struggle more successfully with sin in themselves" is a fact true to human experience, and it is this fact which is the central thing in the atonement of Christ.

The point for which Archdeacon Wilson contends so forcefully is true, but it is not the whole truth. A satisfactory theory of the atonement can no more be built up upon the doctrine of the divine imminence alone than upon the doctrine of the divine transcendence alone. In the past almost exclusive regard was given to the doctrine of the divine transcendence, now the pendulum of thought is swinging to the other extreme, and we are in danger of giving too much regard to the doctrine of the divine imminence. Archdeacon Wilson discards every system of theology which makes the atonement a transaction which has as its end the disposing of God to forgive—which is well; but he discards also the connection between the atonement and forgiveness—which is not well. The God who interpenetrates all is the God who is above all; the God who is the indwelling life of man is also the God who holds personal relations with man; and any theory of the atonement is defective which leaves out of account either one of these modes of divine self-manifestation. Archdeacon Wilson's book, although onesided, is valuable as giving emphasis to the aspect of truth which in the past has been too much overlooked, but which is happily in the present day, receiving a large measure of attention. It is a thought-provoking book, and is well worth reading and pondering.

"The Lady of the Lily Feet, and Other Stories of Chinatown," by Helen F. Clark; The Griffith & Rowland Press, Philadelphia; is a collection of short stories; seven in number; which gives an inside view of the life of the Chinese in San Francisco and New York. It is hardly conceivable that such a condition of things exists among us as that depicted in these pages. The stories are told in a simple, artless manner; and carry with them an air of reality. They show the unspeakable degradation of women among the Orientals, the peril to our civilization from the transportation of eastern customs, while at the same time they reveal the need and the desire for the healing, cleansing gospel of the Christ of God, and the Redeemer of man.

"The O'erturning O' Botany Bay, or Dipper Folk Idylls," by Alethera; American Baptist Publication Society, Philadelphia; is the unvarnished story

of the religious and social reformation wrought in one of the slums of Glasgow, by the labors of two earnest young men, one whom became the pastor of this regenerated district. The methods of work and the theology taught are somewhat conventional, and the purpose of the story to glorify the "dipper folk," as the Baptists of Scotland were formerly called, is not concealed; yet the realism and straightforwardness of the tale gives to it an element of interest. Grace of form it has none, but it has the charm of reality, and of the presence and power of a holy and commanding passion.

"The Divine Creed, or The Only Ground of Union," by W. H. Willyard, Murphysboro, Ill. 25 cents.

A concise statement of the Biblical grounds on which Christians may unite.

PUTS THE "GINGER" IN.

The Kind of Food Used by Athletes.

A former college athlete, one of the long distance runners, began to lose his power of endurance. His experience with a change in food is interesting.

"While I was in training on the track athletic team, my daily 'jogs' became a task, until after I was put on Grape-Nuts Food for two meals a day. After using the Food for two weeks I felt like a new man. My digestion was perfect, nerves steady and I was full of energy.

I trained for the mile and the half mile runs (those events which require so much endurance) and then the long daily 'jogs,' which before had been such a task, were clipped off with ease. I won both events.

The Grape-Nuts Food put me in perfect condition and gave me my 'ginger.' Not only was my physical condition made perfect, and my weight increased, but my mind was made clear and vigorous so that I could get out my studies in about half the time formerly required. Now most all of the University men use Grape-Nuts for they have learned its value, but I think my testimony will not be amiss and may perhaps help some one to learn how the best results can be obtained. Please do not publish my name."

There is a reason for the effect of Grape-Nuts Food on the human body and brain. The certain elements in wheat and barley are selected with special reference to their power for rebuilding the brain and nerve centers. The product is then carefully and scientifically prepared so as to make it easy of digestion. The physical and mental results are so apparent after two or three weeks' use as to produce a profound impression. The food can be secured at any first-class grocery store.

Notes & Personals



W. H. Bagby reports four additions at Salt Lake City, June 2d.

A. R. Hunt reports one addition at Savannah, Mo., June 2.

J. V. Cooms reports 16 accessions at Kansas City, Kan., June 2d.

W. H. Hanna and wife of Washington, Pa., will start for Manila as missionaries, June 29th.

Professor H. L. Willett delivered the address before the graduating class of Christian College of Columbia, Mo.

H. E. Luck has changed from Knox, Ind. to Harvey, Ill. No one has been chosen for the work at Knox.

V. F. Johnson says: "Our children's program at Grove Center was a great success. Collection, \$20. Two baptisms recently."

V. B. Brecht of Philadelphia, Pa., writes: "Our school was apportioned \$75. Tonight our offering reached \$130, with more to come in."

A. L. Ward of Rensselaer, Ind., delivered the Decoration address at Laketon, Ind., and preached to a large audience in the evening.

Robert Elmore, a true and worthy worker in the Master's vineyard, will make a three months' tour through the south and west this summer.

E. W. Yocum reports one addition at Dewese, Neb. Bro. and Sister Menzie were there June 2d. They will sail for India about August 1st.

F. M. Rains of the Foreign Society, will sail for Japan and China about July 15th. He may possibly visit Manila also.

A. R. Spencer is in a meeting at Danville, Ill. The first week resulted in 13 additions. F. A. Sword is assisting in the song service.

Mrs. J. L. Brady, wife of J. L. Brady, former pastor of the church at Rensselaer, Ind., will spend the summer at Erie, Penn. Mrs. B. has been failing in health for many months.

J. S. Hughes has a new lecture entitled "Harps and Hatchets." Churches or societies wanting an up-to-date lecture should address him at 3749 Indiana Ave., Chicago.

J. S. Beem is in a meeting at Burwell, Neb. There have been five additions thus far. Conditions are discouraging, but he still continues and hopes for good results.

The Disciples' Divinity House has received \$5,000 from Mrs. Ellen M. Thomas of Frankfort, Ky., for the endowment fund, to be known as "The Ellen M. Thomas Endowment Fund."

L. L. Carpenter dedicated the new church at Coyle, Oklahoma, Sunday, June 2, and continued for a week's meeting. His next dedication is at Akron, O.

The returns from Children's Day are indeed gratifying. The first six days of June show receipts amounting to \$7,939.06, or a gain of \$35,594.91. There is also a gain of 283 contributing

schools. These generous offerings should be kept up all through June. Remember, \$50,000 is the mark set for the Sunday schools. If the children give this amount, we are assured by F. M. Rains that we will reach \$200,000 this year.

J. W. Bolton of Sweet Valley, Pa., preached last Sunday at Munday, Ill.

The convention of the sixth district of Illinois will be held at Danville June 18-20. A good program has been arranged.

For Sale: To member of Church of Christ only, stock of hardware in new town of 125. Good business, no competition, church established, and \$1,500 church property paid for. Write M. M. Heptonstall, Pioneer, Ia.

D. R. Dungan of Christian university, Canton, Mo., delivered a series of lectures at Raritan, Ill., recently on his trip through Palestine. Bro. Dungan will spend a month this summer in Oregon, lecturing.

M. E. Chatley, pastor at Columbus, O., reports as follows, June 3: "Three hundred and sixteen at the 20th century Bible School Rally yesterday; collection, \$10.62. Average attendance last month, 232. Two added by letter yesterday."

E. W. Brickert, pastor of East Side church, Des Moines, Iowa, recently held a meeting at Houston, Texas. In his absence Mrs. Brickert supplied the pulpit and delivered the G. A. R. address, which was well received.

The church at Laketon, Indiana, is remodeling this year. This is the home church of our preachers, Bros. I. N. Grisso, M. V. Grisso and A. L. Ward. It will soon send out another one, Bro. Harvey Smith, who enters Butler college, next fall.

W. D. Dewese makes the following report from Kankakee, Ill.: "From May 31, 1900, to May 31, 1901, the Kankakee church makes the following report: Increase—Conversions, 74; letter and statement, 40; total, 114. Losses—Exclusion, 12; death, 4; letters, 16; total, 32. Net gain, 82. Present membership, 210."

F. A. Lorenz of the Central School Supply House of Chicago, writes as follows: "I have just received the current number of The Christian Century and perused many of the articles with much pleasure and profit. It is very gratifying to note the great advance you have made in the past year. I wish you continued and still a greater measure of success."

Wm. Orr of Clarinda, Iowa, writes as follows, June 3rd: "Children's day was a great day with us. House would not hold the crowd. Gave the program 'Better Days,' and it was good. Everybody happy. Collection, \$222.18. This is the best that we have ever done. It was accomplished by having the classes strive as classes to do the best they could."

I. J. Spencer is not coming to the West Side church of Chicago. After having decided to accept the call the pressure brought to bear upon him by the Central church of Lexington, Ky.,

of which he is pastor, caused him to decide to remain there. This is a disappointment to all Chicago workers, who were jubilant over the prospects of his coming.

T. S. Handsaker of Drake university, pastor at Collins, Iowa, baptized a young man May 19th, and the next day received him and his wife into the church. He also says: "May 15th I united in marriage Sister Grace Morrison, a faithful worker in the church at Collins, with Mr. J. T. Hall, a prosperous merchant. Mr. Hall has the respect of the entire community, and is worthy of the bride he has won."

J. Will Walters of Bedford, Iowa, writes as follows, June 5: "Two more splendid accessions to the church here last Lord's day, making twelve in the last four weeks. There have been two hundred and fourteen added during my four years here, and sixteen thousand dollars raised for various purposes. I have notified the church that I will not remain a fifth year, and will close my work with them not later than July 15th, 1901."

S. M. Martin closed his meeting at Bedford, Ind., where James Small is pastor, June 2nd, with 130 additions. Bro. Martin only preached 26 evenings and the last week's work resulted in 70 converts. Bro. Small says: "Bro.

16 SLUGS.

Even Harder than a Prize Fighter.

A newspaper man is subject to trials and tribulations the same as ordinary mortals. Coffee "slugs" a great many of them.

D. Beidleman, on the Wilkes Barre Record, says, regarding his experience with coffee, "A little over two years ago I was on the verge of collapse superinduced by the steady grind of the newspaper office. For weeks I did not have a night's sound sleep and the wakeful nights were followed by despondency and a general breaking up of my constitution. I ran down in weight. My family physician insisted that I leave off coffee and take on Postum Food Coffee but I would not hear to it.

One day I was served with a cup of coffee, as I supposed, that had a peculiarly delicious flavor. I relished it, and when drinking the second cup I was told that it was not coffee but Postum Food Coffee. I was dumfounded, and for a time thought I was the subject of a practical joke. However, I became a firm believer in, and a user of Postum from that time, and almost immediately I began to sleep nights and the irritableness disappeared, and in less than three months I was completely well and in seven months my weight increased up to 198 pounds. I can now do the work of two ordinary newspaper men."

There is a great big lot of common sense in leaving off coffee and using Postum Food Coffee.

Martin preaches the gospel with great power. He is a giant in every way. The church is on the house top of rejoicing. We have secured Bro. Martin for another meeting when he can stay 8 or 10 weeks."

J. T. Ogle of Guthrie, Okla., writes as follows, May 30: Prof. C. E. Millard was with us three weeks (I should say two weeks, as the third was a complete rain out) recently in a meeting. He led the singing and gave us solos and illustrated songs each evening. Prof. Millard has remarkable fine command of his voice and never fails to charm his hearers. His illustrated songs of evenings were especially fine, and by request were, many of them, repeated several times during the meeting.

G. W. Thomas, pastor at Hoopston, Ill., reports as follows: "Children's day was a great triumph for the Bible school here. One young lady made the good confession at the morning service. The exercises in the evening were witnessed by more than a thousand people, the church being crowded to its utmost capacity, and many were turned away, unable to gain admission. We raised more than our apportionment. The program was said to be the best ever given in the city."

Sumner T. Martin writes as follows from Omaha, Neb.: The First church has received 12 members by letter in May. We look for others next Lord's day, both by letter and confession of faith. For the first time in years our regular income from pledged givers to the church meets all current expenses. Our missionary offerings are the largest in the church's history, and we expect to wipe out the mortgage indebtedness by July 1st."

Bro. E. M. Barney writes as follows from Webb City, Mo., May 30: "We are in a meeting here since Monday evening. The attendance and interest are excellent, although this is commencement week for the public schools. Prof. C. E. Millard is conducting the music and giving his wonderful illustrated solos. He is truly a master in art and music. I have listened to most of America's gospel singers, but Bro. Millard excels them all. His work is free from all clap-trap and is sure to be permanent, as it attracts the very best people. With such a helper twice as much can be accomplished in the same time as by any other method I have ever known."

Wm. Oeschger writes as follows from his new field in Vincennes, Ind., June 1: "After a stay of three months here we wish to report that we have become fairly well acquainted and the more we know our field the more we are pleased with it. Since coming we have had twenty-four additions—fourteen last Sunday—of which seventeen have been by baptism, the others by statement and letter. One of our leading brethren, Bro. C. B. Kessinger, has made the church a present of a building site for our new church. He paid \$2,000 cash for it. Bro. Kessinger is

our Sunday school superintendent and one of the most consecrated of men. He is one of the leading lawyers in southwestern Indiana. We are much encouraged over the prospects here."

The twelfth annual commencement of the College of Arts of Cotner University will take place June 12th. Closing recitals of departments of music and elocution and exhibitions of the literary societies will occupy the evenings, beginning with Friday, June 7th; class day programme, June 11th, at 10 a. m. Special addresses on commencement day by Congressman E. J. Burkett of Nebraska and J. H. Bicknell, pastor Christian church, Liverpool, England. All friends of the institution cordially invited to attend. Entertainment free.

Comparative statement of receipts to the American Christian Missionary Society for the month of May, 1900 and 1901, shows a gain of \$1,245.03. If we gain \$10,000 over the income last year we will be able to report \$100,000 for home missions at the Minneapolis convention. No report that will be made would help all our work as such a report of the Revival of Home Missions. Let all the churches help by promptly remitting a liberal offering for home missions to Benjamin L. Smith, Cor. Sec., Y. M. C. A. Bldg., Cincinnati, Ohio.

C. H. Plallenburg, pastor at Uniontown, Pa., makes the following very encouraging report, June 3: "The Sunday school of the Central Christian church observed Children's day yesterday. Over 600 people heard the concert and the offering amounted to \$144.33. Later returns will increase this somewhat. Our missionary offerings this spring have been the largest in our history. March offering, \$150; May, \$113. This congregation was organized eleven years ago by the W. Pa. Missionary society. The present membership is 500, and 409 enrolled in Sunday school. The Central church, two mission chapels, and a parsonage have been built. A fine new \$2,000 pipe organ was built in the church in April. The present pastor has served over five years."

Charles M. Roe, manager of the American Baptist Publication Society of Chicago, writes: "It gives me pleasure to acknowledge receipt of The Christian Century. I have been very much interested in reading the paper and wish to congratulate you on its appearance and its contents. You certainly have made a most excellent religious weekly. In some respects it is superior to any that comes to my desk. Its book reviews and book notes are most complete and helpful. And although a book man myself and in receipt of all the trade periodicals nevertheless I find that your paper is helpful to me in classifying and keeping track of the latest theological issues. I am specially interested in the paragraph in your last issue entitled 'The Baptists Have Won the Case.' I



Line of Life

on PEARLINE users' hands should be deep and long. PEARLINE lengthens life by removing the evils of the old way of washing: cramped bending to rub, long breathing fetid steam, weary standing on feet, over-exertion, exhaustion. Doctor Common Sense tells you this is bad. With PEARLINE you simply soak, boil and rinse. Quick, easy, sensible, healthful—proved by millions of users. 639

am one with you in hoping that some day we may unite our forces."

Under the superintendence of Mrs. W. T. Moore and Mrs. L. W. St. Claire, as principals, Christian college of Columbia, Mo., has just closed its most successful year. Thirty young ladies received degrees. Some two years ago this college was given to Mrs. Moore and Mrs. St. Claire on conditions that they should provide for the debt on the property. These women have not only accomplished this, but out of their own resources have provided about \$75,000 in improvements, making the whole property worth not less than \$100,000. This college thus improved, one of the most adequate of Western women's schools, these women have now redeeded to the trustees to be held in trust by them for educational purposes for all time. It is expected that a new chapel will be added during the coming collegiate year.

The Christian Century will be glad to serve any of our friends who expect to attend the National Convention at Minneapolis this fall. A splendidly equipped train, following the "River Route" of the great Burlington system will be at the service of the delegates. We hope to have a number of the national officers join us. Leaving Chicago on the special Christian Century train in the forenoon, northern Illinois will soon be crossed and the scenic route along the "Father of Waters" enjoyed by a splendid delegation of Christian workers. A fine program will be prepared and the things of most vital importance to the progress of "Christianity According to Christ," considered by the way. Delegates coming in over the Big Four, the C. & A., the Wabash and other roads from the south and east will be gladly welcomed at the Christian Century office. Those coming from Pittsburg over the Pennsylvania lines will arrive at the same station from which the Christian Century train will leave over the Burlington Route. Our friends who desired sleeping car reservations and other accommodations out of Chicago, may write us. We shall be glad to serve you. A one fare rate should allow us a large delegation.

Correspondence

ILLINOIS CHRISTIAN MISSIONARY CONVEN- TION FIFTH DISTRICT NOTES.

This was one of the largest and most zealous ever held in the Fifth district. The Chapin brethren were overwhelmingly hospitable. It is natural with them. The convention was short only lasting a day and a half, but much was crowded into it. Many vital questions having to do with church life and Christian living were discussed. There was not a dry paper (save possibly one) read. Every person on program, the last day, was either present or sent his paper. J. H. Smart, Winchester, was called away by the death of his aged father, but W. W. Weeden read his sermon on "The Christian's Riches." It was a strong one. C. C. Redgrove, Adrian, closed the meeting Wednesday night with his lecture "In the Footsteps of the Pioneers." Every church and disciple should hear this. Write him about it. Newton Bundy led the singing and how the others did follow. This part of the convention was immense. Brother Weeden makes an ideal president. Next time at Girard.

A. C. ROACH, Press Committee.
Wyoming, Ill., June 6, 1901.

IOWA—NORTHWEST DIS- TRICT.

One of the plain cold facts learned at our district convention held at Ft. Dodge last month was, that our own state missionary work was suffering greatly for the want of money, this is particularly true of the northwest district. Three-fifths of our churches in the district are at the present time pastorless, due largely to the fact that so many worthy but small congregations are unable, alone, to support a pastor at a living salary and, as before stated, the lack of money prevents our state board from assisting only a small proportion of the churches needing help. Hitherto but little effort has been made to group the small churches together, where convenient to do so, so that one pastor could supply two or even more, churches. Our state secretary now proposes to do this if the churches and individual members who can, will furnish the money to do it with. In former days the northwest district was regarded a leader in every missionary effort, and it can easily become so again. No riper field exists any where today for the reception of the primitive gospel than the northwest district of Iowa. Our people are devoted to the Master's cause, and will willingly do their part, but we need Godly men, who feel the responsibility of spreading the glorious gospel that we preach, to lead them, and splendid results will surely follow. If there is

an organization of disciples in any of the twenty-nine counties of the district who, for any reason, has failed, so far, to take the collection for state work will you not do so now? If you have a pastor ask him to take it, and he will, if you have no pastor do not wait until you secure one, but take it yourselves right now, but if you cannot take it as a church, send a personal offering at once to B. S. Denny, 1218, 29th street, Des Moines, and you will rejoice in knowing that you have done what you could. We have faith in our brethren of the northwest district, and are confident they will do their whole duty toward the work in this splendid state. Iowa must be taken for Christ.

B. S. Hornaday,
Farlin, Ia. Prest. N. W. Dist.

IOWA NOTES.

C. C. Smith completed about one month's work among the Iowa churches and auxiliaries at the southeast district convention. He has been doing a good work for the Southern Christian Institute. He spent the 2d with the church at West Liberty. The auxiliary there sent him on his way rejoicing in a pledge of one-fourth of the one hundred dollars which he wishes to raise at the convention. There is no better giving auxiliary in the state than this.

G. A. Gish spent the day yesterday with the church at Nichols. This will be his last visit there, as he has accepted the work at Potomac, Ill. It is to be hoped that Nichols will secure a good man at once. There are entirely too many churches without pastors in Iowa at present. We make a great many preachers in this state but do not seem to know how to keep them. The writer of these notes thinks that too many churches and preachers go out on dress parade. The churches to be entertained with a long line of preachers on trial and the preachers seeking to please in this campaigning way.

Mark Williams is still preaching at Tiffin and Atalissa. He also goes to Moscow occasionally on Saturday nights. This is a missionary venture. He takes his degree at the State University in June.

It is reported that Herman Williams is to go to the Philippines in the fall under the direction of the Foreign Board. The board has made a very wise selection.

T. J. Dow of Iowa City closes his work there in a few weeks. They have not called his successor yet. He will go north.

The West Liberty Bible school rendered the exercise, "The Better Day," last night. It was well done, giving splendid satisfaction.

J. I. Nicholson has closed his work at Big Springs. He spent May 26th with Lime City. They have the prom-

WOULD you rather buy lamp-chimneys, one a week the year round, or one that lasts till some accident breaks it?

Tough glass, Macbeth's "pearl top" or "pearl glass," almost never break from heat, not one in a hundred.

Where can you get it? and what does it cost?

Your dealer knows where and how much. It costs more than common glass; and may be, he thinks tough glass isn't good for his business.

Our "Index" describes all lamps and their proper chimneys. With it you can always order the right size and shape of chimney for any lamp. We mail it FREE to any one who writes for it.

Address MACBETH, Pittsburgh, Pa.

ise of a meeting at Washington in June.

The church at Iowa Falls is arranging to purchase a lot. This is a wise move. No church can well afford to keep house for God in a rented property.

G. W. Burch.
West Liberty, Ia., June 3.

NEBRASKA SECRETARY'S LETTER.

One added recently at Harvard. The new house is going forward.

South Omaha is having additions. They are pushing the building plans.

The good news appeared in last week's Evangelist that the western passenger association has granted a one fare rate for the round-trip to Minneapolis next fall. This will be good news to all the west, especially to the preacher's wives and others who do not travel half fare as a regular thing. Let us make a big rally and go up to the convention as strong as at Kansas City last year.

The state board will meet next week on Monday at the Lincoln Y. M. C. A. which will be the last meeting till the one on Monday of the convention week. As usual there will be more calls to answer than we can in any way satisfy. I am hopeful that we will go up to the convention with a much more satisfactory report this year than last. Already the receipts are in excess of those last year, and there seems to be quite a steady interest in mission work.

We are attempting to arrange a meeting at North Platte.

Atwood and wife are resting in Kansas. They will be ready for work any time now.

Isaac Clarke visited Maple Creek recently, and has arranged to give them a short meeting, and hopes to get them at work again. They were to proceed at once to repair the church house. This is a result of the No. 3 convention work. There is prospect of a

meeting at Valley in the not distant future. This, too, is No. 3 work.

Children's day was observed at Ulysses on the 2nd, and was successfully carried out with a delightful program. I hope that schools will not neglect this during June.

No. 6 churches and Bible schools, C. E. Societies and C. W. B. M. Auxiliaries please take notice that the convention will be held at Waco on 18th-20th. Make ready to attend in force. This is a new congregation and will be greatly encouraged by seeing so many of you.

Very little news flying these days.

Remember that the 30th of June closes the financial year and if your apportionment has not been sent in, please see to it. If you have a balance that you mean to pay, send that also.

Ulysses, Neb. W. A. Baldwin.

MICHIGAN STATE CONVENTION.

From May 27th to June 1st the Disciples of Michigan gathered in their annual convention in the city of Detroit. The day sessions began on Tuesday, led by W. B. Thompson, whose rich experience gave assurance of a feast in the address on "The Preacher as a Preacher."

The Ministerial Association closed with a masterly address by C. S. Medbury of Angola, Ind. We congratulate the brotherhood and Indiana especially on having such a devout, broad-spirited, noble-minded Christian man. Brother A. B. Griffith of Ionia gave a rugged apostolic tone to the opening service Monday evening in reviewing and emphasizing ground principles which continued by other addresses gave strength to the thought that simple Christianity was consistent with the latest and best scholarship.

I am told that in spirit and power it was a marked assembly and truly we may thank God and rejoice. As to the personnel of the program much could be said. But when you have Prof. G. P. Coler and T. W. Grafton of Ann Arbor; C. B. Newnan, George Darsie, A. B. Griffith, C. S. Midbury, C. W. Huffer, Lura V. Thompson, Mrs. Helen E. Moses, Miss Rose Wood Allen, Mrs. G. L. Wherton, H. N. Allen, W. B. Thompson, W. B. Taylor of Chicago and Charles A. Young as the main speakers and then came to the climax by a powerful missionary address by A. McLean, surely nothing can be said to emphasize the character and high tone of the addresses.

No more touching event took place than the line of new preachers recently coming to the state. Mostly young men, yet so full of courage, hope and grace that our hearts went out to them in brotherly confidence and affection.

Brother Thomas Ullm, located at Traverse City, did most excellent work in the devotional studies. Bro. Clark of Petoskey was full of zeal and courage. We look for fruits in that im-

portant point.

Bro. J. K. Hester from the Steuben County Association of Indiana, a new man in the state, gave promise of good service as an evangelist and was duly engaged for a few meetings to Sept. 1st. He will begin in the city of Adrian, a new point.

D. C. Tremaine has taken a new work at North Grand Rapids.

Three new churches have been built this last year and four more are in sight for the next few months. Traverse City, Kalamazoo and North and South Grand Rapids.

Two new points are opened in Grand Rapids at the North and South ends.

A resolution was unanimously passed expressing hearty appreciation for the work of D. C. Munro as corresponding secretary.

The C. W. B. M. session engaged Sister Lura V. Thompson as state organizer.

The state received for state work in nine months (it being a short year on account of changing the date from September to May) about \$1,600. The auxiliaries to C. W. B. M. about \$1,650, making a total of \$3,250. It should be stated that the \$1,600 representing the receipts of the board includes some \$325 paid by the American Missionary Society for work in this state.

We face the year with Durand, West Bay City, Kalamazoo and North Grand Rapids under our support and everything to stimulate a stronger confidence and a better support of the work in the state. We need only say "His love constraineth us."

F. P. Arthur.

Grand Rapids, Mich.

THE CHILDREN ARE DOING WELL.

The following are a few reports from Children's Day, the first Sunday in June, 1901:

Roanoke, Ill.: More than trebled our apportionment.—B. H. Sealock.

Henning, Ill.: Our apportionment was \$5.00, and we raised \$20.—Al. Goldman.

Huron, Kan.: More than doubled our apportionment.—M. J. Hibbs.

Louisville, Ky.: Our school (Clifton) gave \$25 last year, apportionment this year \$25, raised \$77.25. We have an enrollment of 130 including officers and teachers. Sixty raised as much as \$1.—J. S. Hilton.

Atwater, Ill.: Apportionment \$15. Raised \$31.54.—J. A. Cole.

Bondurant, Ia.: Apportionment \$15. Raised \$30.30.—Marcus L. Ingle.

Scottsburg, Ind.: Apportionment \$5. Raised \$15.34.—Dr. George H. Cline.

Carmi, Ill.: Apportionment \$5. Raised \$15.50.—B. A. Gooch.

Mulkeytown, Ill.: Apportionment \$10. Raised \$16.—S. L. Plumlee.

Antioch, Ill.: Apportionment \$40. Raised \$40.06.—John D. Ball.

Dallas City, Ill.: Apportionment \$15. Raised \$20.20.—Chas. W. Stevenson.

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Time, Ill.: Apportionment \$5. Raised \$10.78.—R. K. Robinson.

Vermont, Ill.: Raised our apportionment.—D. O. Connell.

Howard, Pa.: Raised \$3 over our apportionment.—Marius Miner.

New Franklin, Mo.: Apportionment \$15. Raised \$16.90.—J. M. Settle.

Hickman's Mills, Mo.: Raised \$2.00 more than our apportionment.—E. E. Slaughter.

Royal Centre, Ind.: Apportionment \$5. Raised \$10.—E. E. Rogers.

Pittsburg (Knoxville), Pa.: Apportionment \$5. Raised \$22.38.—John H. Goff.

Berea, Ky.: Apportionment \$25, raised \$35.—J. M. Early.

New Brunswick, Ind.: Apportionment \$5. Raised \$15.—O. D. Linton.

Youngstown, O. (Third): Apportionment \$5. Raised \$13.46.—Alanson Wilcox.

Brasil, Ind.: Apportionment \$15. Raised \$20.44.—C. M. Shattuck.

Weston, O.: Apportionment \$20. Raised \$47.33.—A. U. Torrence.

Westville, Ind.: Apportionment \$5. Raised \$13.03.—E. T. Scott.

Shaw, Kan.: Apportionment \$10. Raised \$14.50.—Lincoln Pysher.

PENNSYLVANIA.

Conventions in West Pennsylvania grow better and better. The semi-yearly convention of the W. P. C. M. S. recently held at Uniontown has been voted "Best of all."

C. L. Thurgood of Pittsburg opened the feast with a rich sermon on the home work on Tuesday night. Other able sermons were by H. F. Lutz, O. A. Phillips, Earle Wilkey, Herbert Snell and Justine N. Green of Cincinnati. B. L. Kershner read an able and stirring paper on "Ministerial Relief"; E. P. Wise, gave an excellent paper on "Education"; I. H. Durfee, J. H. Fletcher, A. T. Campbell, J. A. Joyce and M. G. Long all gave addresses which contributed greatly to the profit of the convention. The C. W. B. M. had one of the most encouraging sessions, the reports showing 47 auxiliaries with a membership of 950—a gain in six months of 166. There are 50 Junior C. E. Societies and Children's Bands with a membership of 1,204, and with 81 conversions in the last half year.

The treasurer of the W. P. C. M. S. reported receipts of \$1,333.74 from Oct. 1st to May 1st.

The Uniontown convention took steps toward the inauguration of the work among the German population of our state.

W. H. Hanna, pastor at Washington, with his wife, have been appointed missionaries to the Philippines by our Foreign Board. M. B. Ryan.

AN EXPLANATION.

Who are the agents for Dr. Peter's Blood Vitalizer? We are so often asked this question that we print the fol-

lowing explanation. As the medicines of Dr. Peter Fahrney are not to be had at drug stores, for which the doctor has given important reasons, he reaches the people with his medicines through the appointment of local agents. Among the thousands of agents who are located all over the United States, and in fact the entire civilized world, nearly all classes of society are represented. Ministers, teachers, farmers, mechanics, in fact, any honest man or woman who is moved by a desire to do good, can become an agent for his remedies. The great majority of the agents already appointed are those who have themselves been cured by his remedies, and are therefore his most enthusiastic supporters. Full particulars regarding agency, terms, etc., can be promptly had by addressing Dr. Peter Fahrney, 112-114 S. Hoyne Ave., Chicago, Ill.

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We call attention to the advertisement of The Natural Body Brace Co., Salina, Kansas, in another column. This is a company of very high standing, vouched for by leading banks

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Eastern Department.

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Carey E. Morgan, - - Richmond, Va.
S. Q. Denham, - - - New York.
R. G. Frank, - - - Phila, Pa.]

Fireside Chat.

H. C. Kendrick of Logansport, Ind., has been called to the pastorate of the church at Hagerstown, Md.

The Endeavorers of the four churches in Washington city will hold a union meeting at Vermont Avenue Church on the evening of the 14th for the purpose of forming a union among the young people of the C. E. societies of the Disciples of that city.

On May 19th the Redland Church, Md., celebrated its fifteenth anniversary. F. D. Power, J. A. Hopkins and W. H. Schell delivered sermons and W. J. Wright is now in a meeting there.

Peter Ainslie reports for the Tribune Home, Baltimore, from A. H. Williams, Matthews, Va., \$1.00 and (name lost) \$1.00, making for the week \$2.00.

Cards are out announcing the marriage of Bernard P. Smith, pastor of the church at Charlottesville, Va., and Miss May Nelson, daughter of Mr. and Mrs. E. A. Perry of Charlottesville, Va., on the 18th inst. We wish them many blessings.

W. S. Hoge, Beaver Creek, Md., writes: "Brother Cephas Shelburne held us a good meeting recently. There were seven confessions and one by letter. On the 26th of May, at our regular service at Ringgold, there was one addition there."

The selection of H. B. Melton of North Carolina, as pastor of the Marshall Street Church, Richmond, was a good choice.

The receipts at the monthly meeting of the Tribune Home for working girls, Baltimore, were \$30.15, as follows: \$12 already reported in these columns; through Mrs. Mentzel, \$10; through Miss Du Vall, \$2.65; through Mrs. Jenkins, \$5; through Mrs. Hood 50 cents.

TIDEWATER DISTRICT, VIRGINIA.

J. L. Hill.

Our thirty-fifth annual gathering will be held at Antioch church, Bowling Green, August 6-9.

I have secured several brethren from outside our district who will deliver addresses and we hope to be able to secure more. Your board intends to do all in its power to make the program one that will be entertaining and at the same time instructive. Our plan of work has to be radically changed to accomplish what we should for the Master in our district. Those to whom you have intrusted the work of the past year are urging upon the churches the importance of sending at least three of their best men as

delegates to this meeting, so some far reaching plans may be made and carried out. One great trouble we have experienced in the past has been that the delegates to our conventions do not realize the solemn responsibilities resting upon them and in a great number of cases no report is ever made to the church on their return and hence the work of the convention is worse than lost for the delegate has spent time and money and the church entertaining has been put to a heavy expense, all to no purpose. Brethren of Tidewater let us consider these matters well and act.

We hope to have our Sunday school, Christian Endeavor, C. W. B. M. and church work well represented with ample time for each, so all Christian workers can be benefitted by attending this year.

We have made application to R. F. & P. R. R., C. & O. R. R. Southern Railway and Old Dominion S. S. Co. for reduced rates, so if any one wants to know about rates write the board and we will be able to answer with definite information.

We need \$2,000 for work in this district next year. Can we get it? We could get it if Christian people were in earnest. Read the following and then answer the question for yourself. The showing last year in conversions in the different churches was as follows:

The missionaries of our Home Board averaged 77 additions each; Lutheran 19; Presbyterian 9; Baptist 6½; Congregational 41-6. This showing certainly should encourage us to higher and nobler work for our Master. Give your board the funds and we can establish many missions in Tidewater that would soon become strong useful churches.

ROANOKE, VIRGINIA. LESSER.

We have just closed a meeting with Bro. W. S. Hoge at Beaver Creek in Maryland. We opened on Tuesday with prospects for a very fine meeting of large results. After the second night the large church was filled and the people interested. There were eight additions the first week. Then came the heavy storms, rains and high waters, and we were literally rained out. Beaver Creek is one of our strong Maryland churches. The people are sensible, faithful in their religious duties, and well grounded in the faith. Here Bro. W. S. Hoge has labored for seventeen years and he is stronger today as a preacher and more in the hearts of his people than at the close of the first five years of his pastorate. It is the constant, faithful, ever-at-it preachers that are building up the cause. Twenty-five were added to the Beaver Creek church in the month of May.

The Roanoke church observed Children's day yesterday. The day was given up to the children. In the morn-

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ing the pastor preached a fifteen minute sermon to a large body of children, fathers and mothers. At night we had the children's exercises and offering. The house was overcrowded. Our Sunday school had the best enrollment of the year. Our colored brethren are busy on their new house of worship. Mrs. Shelburne, our district C. W. B. M. organizer, is visiting the churches in the New River district and organizing societies. The time of our district conventions will soon be at hand. Let the programs be worked up, arranged and published in good time. The heavy rains and floods in Virginia have been very destructive, in many places washing away not only the crops, but the soil with them.

Cephas Shelburne.

THE EASTERN CONFERENCE.

By S. T. Willis.

Notwithstanding the fact that one of my feet had been accidentally nailed to a board a few days before the time of the conference and my physician had said, in consequence, that the journey would be too much for my nervous system to bear, Bros. M. C. Tiers, John L. Keevil and I started at the appointed time for Plymouth, Pa. The delightful ride across the beautiful state of New Jersey, through the celebrated Delaware Water Gap and over the inspiring Pocono mountains by way of the luxurious "Lackawanna Limited" was sufficient to dispel all thought of sickness and suffering. The scenery along this route is so varied and beautiful that the lover of nature enjoys a continuous feast of rugged mountains and peaceful val-

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leys, of rushing rivers and placid lakes, of blooming orchards and verdant pastures, so that the journey is invigorating and refreshing rather than tiresome.

At Scranton, that wide-awake, industrial and commercial center of the rich Wyoming Valley, we had the pleasure of meeting the people of the First Christian Church, of which Bro. R. W. Clymer is the faithful pastor, and inflicting upon them some things relative to the "Lights and Shadows of New York City." They proved themselves a very patient and kindly people. Bro. Clymer's work is prospering and the people are pleased. Good reports also come from Bro. J. D. Dobney's labors and those of the congregation at the Dunmore church. This is a vigorous new church in one of the suburbs of Scranton.

The conference opened Tuesday evening, May 21st, with a cordial welcome from Bro. C. W. Harvey, the good pastor at Plymouth, and a stirring "convention sermon" by Bro. G. P. Rutledge of Philadelphia on the text, "Let There Be light." The business sessions throughout were interesting and frequently enthusiastic. Bro. Rutledge was elected chairman pro tem in place of Dr. Montgomery, whose illness prevented his attendance, and he presided with such dignity and grace that he was honored by an election to the same office for the next conference. Bro. E. L. Kelland of Newark was re-elected recording secretary for the same reason.

Among those who took part on the programme were R. P. Shepherd, Newark; R. W. Clymer, Scranton; A. McLeon, Cincinnati; J. D. Dobney, Scranton; John L. Keevil, New York; F. J. M. Appleman, Covington, Pa.; E. E. Manley, Altoona, Pa.; M. C. Tiers, New York; R. A. Smith, Philadelphia; C. A. Frick, West Mour, Pa.; E. R. Edward, Syracuse, N. Y.; H. G. Weaver, Reading, Pa.; M. A. Genge, Granville Center, Pa., and others. Bro. Harvey and the Plymouth Church entertained the conference in the most royal and hearty manner. The Plymouth Church choir and Miss Florence E. Robertson of Scranton delighted us with special selections of most excellent music.

The conference decided to locate the executive committee at Philadelphia with Dr. E. E. Montgomery, chairman; S. T. Willis, New York, corresponding secretary, and R. G. Frank and G. P. Rutledge, Philadelphia, and Peter Ainslie, Baltimore, as the other members of the committee. It was also decided to ask the corresponding secretaries of the State Missionary Board of the territory and one other person from each state not on the State Mission Board to act in the capacity of an advisory board in connection with the executive committee. The conference voted to apportion the churches in order to raise all necessary funds, \$670, of which is to be devoted to paying off the first installment due the

church extension from the Newark Church.

But perhaps the most important feature of this conference was the taking of steps toward the formation of The Atlantic Christian Building League, the purpose of which is the rendering of assistance to new and needy congregations toward securing for them houses of worship. The officers appointed over this new department of the work are Robert Christie, New York, chairman; E. L. Kelland, Newark, N. J., corresponding secretary, and Clarence Hershey, treasurer, with M. E. Harlan, S. T. Willis, John L. Keevil and B. D. Denhorn other members of the committee. It is believed that this department of the work will do much toward solving the problem of evangelization in the east. Sometimes it is more difficult to house and train a new congregation than it is to form one. The design of this department is to help all new congregations to procure adequate places of worship, where of themselves they are not able to build. It is hoped that at least 2,500 Disciples in the East will become members of the league and will promise to pay \$1 each toward any and all new houses of worship, provided the building of which is endorsed and approved by the board of managers. The next annual conference will be held with the First Church, Troy, N. Y., George B. Townsend pastor, in May, 1902, when we expect a most excellent meeting in every particular. Let all the eastern Disciples book themselves for that convention. No preacher in the territory of this conference can afford to miss it.

PHILADELPHIA NOTES.

The Sunday schools of the Philadelphia churches have already raised nearly \$400 for Children's Day, and there is more to come. The Philadelphia Sunday schools are models of organization and energy.

There have been eight additions—all by baptism—to the First church, Philadelphia, since the last report. This congregation enjoys a steady, healthful growth.

Miss Annette Newcomer, State Secretary of the Iowa C. W. B. M., is now visiting the churches of Eastern Pennsylvania, helping to perfect the work of the auxiliaries. Miss Newcomer is a gifted woman, a splendid and an entertaining speaker, and those churches which are favored by a visit from her should avail themselves of the opportunity of hearing her. She always instructs and inspires—the two things which all public speakers should strive to do. Be sure you hear her, if she visits your church.

The First church, Philadelphia, will be extensively repaired during the summer. The auditorium, which is one of the finest in the city, will be re-carpeted, the organ cleaned and repaired, and the lecture rooms will be re-frescoed and re-carpeted. This church expects to begin an active campaign in the fall, and thinks a clean and an attractive church building one of the requisites for such work.

Preachers and other members of our churches who pass through or visit Philadelphia this summer are cordially invited to attend the services of the churches in that city. The Saturday editions of the Public Ledger and the Evening Bulletin always contain the announcements of the location and services of the churches of the city, and visiting brethren and members are always heartily welcomed.

Frank Talmage recently spent some days in Philadelphia, at the bedside of his aged, sick mother. During his stay he preached for the Third and Kensington churches.

B. A. Abbott filled the pulpit of the First church, Philadelphia, June 9, exchanging with the pastor, R. G. Frank, who filled the pulpit of the Harlem Avenue church, Baltimore.

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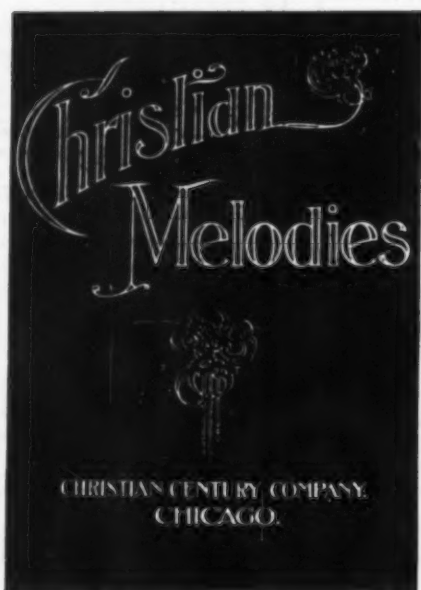
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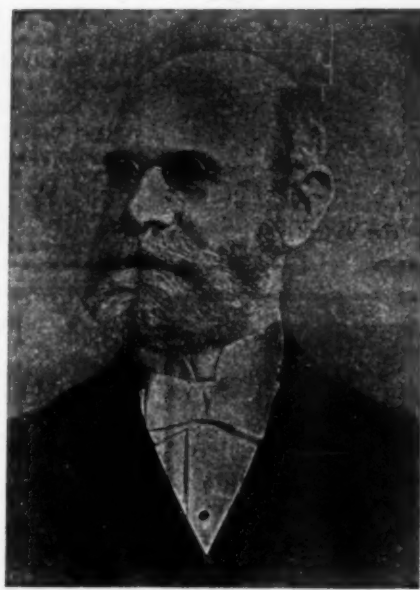
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